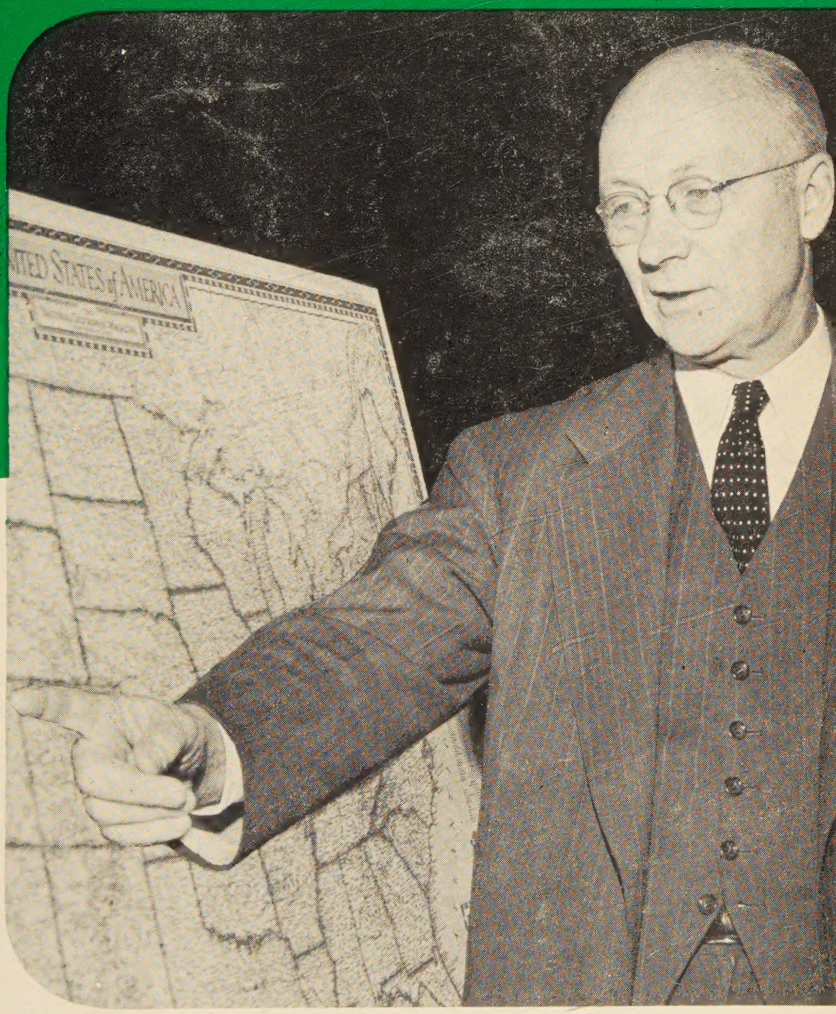
The LUTHERAN



PIC LUTHERAN
OGICAL SEMINARY
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NEW CHURCHES NEEDED

American Mission executive Richard Gerberding points out fields

No. 8

NOVEMBER 19, 1952

CENTS

Mission Accomplished

AS THE FACTORY WHISTLES signalled the noon hour, hundreds of workers found seats on the steps and curb out-of-doors and opened lunch-pails and boxes.

Ed dug roughly into his pail. "Look at that!" he exclaimed. "Same old thing as yesterday. That woman of mine can't pack a decent lunch."

The younger man next to him set aside his sandwiches and took a small booklet from his lunchbox.

Ed's puzzled eyes peered over his companion's shoulder. His mouth was stuffed with sandwich when he asked "What's 'at?"

"A devotional booklet."

"What's a devotional booklet?" Ed demanded.

His companion remained silent until he had read the short passage for the day.

"You read that here? What good does it do you?" Ed asked cynically.

His companion smiled. "You don't have to be in church to read it. This is one book you can read wherever you are."

"What good is it?" repeated Ed.

"WELL, I LOOK AT IT this way. You the booklet the company gave you that new machine of yours? You re when you first started on the job. It you how to run the machine and ho correct any trouble."

Ed listened with interest.

"The same thing applies to this tional booklet. It's a guide for eve living. When you've got troubles, it helps you out."

They ate in silence for a while. the whistle called the men back to Ed held out his hand. "Let me read book, will you? Just want to see wh like."

His companion handed him the bo "Keep it, Ed. I've got another at Let me know what you think of it."

The younger man smiled to himself minister had been right. Men can se missionaries wherever they are.

—PHYLLIS G. BRA

The LUTHERAN News Magazine of the United Lutheran Church in Am

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HIS WEEK in *The* LUTHERAN

HE CHURCH MUST BE PLANTED - - By Albert P. Stauderman 12
Vigorous home mission program is underway in the ULC

SOUL FINDS HELP - - - - - - - - - - - - - - 17
Through quiet conversations a Christian got straightened out

OD IN THE PULPIT - - - - - - - - - By John Miller 19
"God will preach here today," said the church bulletin board

OD'S MAN WAS FEARLESS - - - - By Marjory Bracher 21
Bernard of Clairvaux was among the church's bravest leaders

ORTUNATE FLAT TIRE - - - - - By Margaret Shapley 23
A story about a family that was getting tired of traveling

UR BLESSING WAS DISGUISED - - - - By K. Isabella Hess 25
Misfortune taught one family about the true value of friendship

/S

nurch in the News - - - 4
World News Notes - - - 10
'ashington: Is UNESCO Subversive? - - By Robert E. Van Deusen 11

ews in the Churches:

nsas - - - T. Benton Peery 36
ryland: Baltimore - Lloyd Keller 37
Philadelphia - - - - - - 38
w Jersey - - Ralph Shockey 40
Norristown - Robert Heiberger 48
va Scotia - - - - - - - 35
Texas - - - - - - - - - 44
nsylvania:
Washington - - - - - - 34
Harrisburg - Viggo Swensen 39
Wisconsin - - Charles A. Puls 42

erseas: Germany - - - 33
Story of the Week - - - 35

me Missions - - - - 37
Campus - - - - - - 39

TURES

e Make a Family: Housecleaning - - By Margaret A. J. Irvin 26

le in Daily Living: There's Something You Can Do - By Ruby Lornell 28

rsonal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

oks - - - - - - - 31
In Conclusion - - - - 50

VER PICTURE. Dr. Richard R. Gerberding is executive secretary of the United Lutheran urch's Board of American Missions. Story of the board and its work begins on page 12.

Prayers for president

"Prayers that you may be given divine guidance" will be said in thousands of churches, Bishop Henry Knox Sherrill assurred Dwight D. Eisenhower. Bishop Sherrill is president of the National Council of Churches in the U.S.A.

"We believe that, through trust in God, wisdom, strength, courage, and composure may be found sufficient for any perplexity or burden," the bishop assured Mr. Eisenhower on the morning after his election to the U.S. presidency.

From the Vatican came congratulations from Pope Pius who said: "We express to your Excellency our cordial felicitations, invoking divine blessings on yourself, your administration, and the American people." Big-city Roman Catholics had not given the Democratic party such loyal support in 1952 as in every other presidential election since 1928, James A. Farley acknowledged. *Life* on the eve of the election included New York City's Roman Catholic cardinal, Francis Spellman, in a picture gallery of "Democrats for Eisenhower."

Germans in politics

Nobody but the church leaders in Germany could speak with any authority for people on both sides of the barricade that cuts apart their country into east and west zones. This month Protestants had authorized a delegation to make a last-hour attempt to prevent the final separation of Germany into two segments.

Churchmen went to see the East Zone premier, Otto Grotewohl, in Berlin, and in Bonn visited the West Zone chancellor, Konrad Adenauer. At a synod meeting last month the Evangelical Church in Germany decided to send spokesmen to government leaders to ask them "t no avenue unexplored which mig sibly lead to understanding, and t lish no further factors by which t sion of our people, with its di consequences for the whole wor threaten to continue indefinitely."

German churchmen also deci send appeals to Josef Stalin, V Churchill, Harry Truman, and Pinay to seek to "secure the ne conditions for a peaceful arrange the German situation by opening path, by means of discussions to without delay, toward a reunion many."

Bishop Otto Dibelius and oth man churchmen will leave on Nov an eight-day trip to Russia. Th Bishop Dibelius is scheduled to s London on "Our New Understan Social Responsibility." In Decen will speak in the United States.

Scott on the side lines

At United Nations headquart month a Church of England cle was eloquently silent. He had c New York to listen to UN deb the rights of South African tribes

If the Rev. Michael Scott co what he pleased at the UN sess would appeal to the Assembly demn the white-man governm South Africa for denying the ri the black men. In 1949 the A permitted him to speak for the tribesmen whose government w them leave their country to sp themselves. The South African ment delegation walked out of th ing when Mr. Scott spoke.

Mr. Scott was a missionary in

REV. MICHAEL SCOTT
"Fanatical foreigner"

:a until the prime minister, Daniel Malan, called him "a fanatical for-:r and agitator" and said he could · come back to that country. He is a parish minister in Colchester, ınd. Last month the U.S. State De-ıent refused him a visa for the trip nerica, then changed its mind and ım come but said he must not go le New York City or Long Island. quest to let him speak at a church ng in Syracuse was refused.

ıary professors will quit

half-dozen seminary professors will oking for new jobs in the spring se they aren't satisfied with having es barred from the school where each. It was announced this month ext June they will leave the school eology of the University of the , a Protestant Episcopal school at ıee, Tennessee.

The professors, plus the university chaplain and the head of the department of religion in the college, say that the question is: "Shall this Christian school of theology be opened to Christians whatever their race?"

The Sewanee district synod of the Episcopal Church recommended a year ago that Negro students be permitted to enroll at the seminary. Trustees of the university replied that "the furtherance of the church's work and the happiness and mutual good will of both races will not now be served by the action requested." Dr. Edward McCrady, university official, explained that Sewanee "is not equipped to solve, at a moment's notice, all the social and economic problems which beset it and the rest of the world."

War on segregation

Church people are "more prejudiced, more race conscious than the average man in the street," the Rev. Clarence Nelson told Lutheran home mission executives at a conference in Detroit this month. "We must expose racial segregation for what it is: namely, crucifying Christ afresh," he said.

Mr. Nelson is pastor of Augustana Church in Washington. "The real battle against segregation must be made on the congregational level," he told the conference which was held by the American Missions division of the National Lutheran Council. Many pastors would like to take a stand against segregation, said Mr. Nelson, "but they fear they will lose their churches."

Canadian Lutheran Council coming

There had been hope five years ago of organizing an all-Lutheran council in Canada, including the Lutheran Church —Missouri Synod along with five church

bodies which are members of the National Lutheran Council in the U.S. The plan fell through when Missouri Lutherans proposed 15 changes in the proposed constitution, including a proposal to omit spoken prayers at the beginning of council sessions.

Next month Canadians will try again, this time without Missouri. Six of the Lutheran denominations will be represented in Winnipeg on Dec. 4 to organize an agency which will seek to "further the interests and the work of Lutheran churches in Canada, particularly in promoting free sectional conferences with the view of the achievement of complete Lutheran unity."

The six churches are: United Lutheran, Evangelical Lutheran, American Lutheran, Augustana Lutheran, United Evangelical Lutheran, and Lutheran Free Church. They have a total membership of 79,447 in Canada.

Merger idea

No super-church, with continent-wide authority placed in some central headquarters, should be the goal of Lutheran planning in America, suggested Dr. Conrad Bergendoff this month in The *Lutheran Companion* (Augustana). "We should not copy the centralized organization of big business corporations," he wrote.

The plan for a future merged church, Dr. Bergendoff suggested, should provide for geographical divisions. "We might picture a Lutheran Church composed of a synod in each state or region, and each of these regional synods being quite autonomous. The Lutheran synod of Minnesota would be as sufficient a unit as the synod of New York or California.

"The national body would meet probably triennially to formulate policies and program, but the execution and performance would be on a regional local level. The unit would be the gregation, but it would find its pla the regional synod, which in turn be a part of the national church.

"The synod," Dr. Bergendoff prop "would be the directing agency fo common work, and only delegated ers would go to the national conve whose officers would change freque

Revised Standard is best-seller

Bookstores in U.S. cities report The New York *Times* this month the Revised Standard Version o Bible is third on the list of best-s non-fiction—although heaviest sal RSV are not through general book but through church stores.

"Never before, to our knowledg the Bible had such a brisk sale in as distinguished from religious, out said The *Times*.

Demand for the new translation run way ahead of the supply. presses have been running day and since early in the year to produ million copies of RSV, but unfilled for 350,000 copies were reported b publisher, Thomas Nelson & Sons, i October. "To say that the sales o book have far exceeded even the fo dreams and expectations of the pu ers and the bookseller is to put the very mildly," said *Publishers' Week*

Biggest surprise has been the de for the $10 leather-bound copies of Nelson figured 80,000 of these wou enough, and expected most custo would want the $6 cloth-bound By mid-October the 80,000 were al and orders had come for 200,000

Religion on campus

"A state university is actually a place for the growth and develop of religious faith," said New Hamp

versity's president, Dr. Robert F. ndler, last month. He announced his school is appointing a professor id religious groups on the campus ieir ministry to the students.

We cannot call our job finished when ierd a student into the classroom and n his head with knowledge," said ident Chandler. "The spiritual phase ollege life is as important as all the "

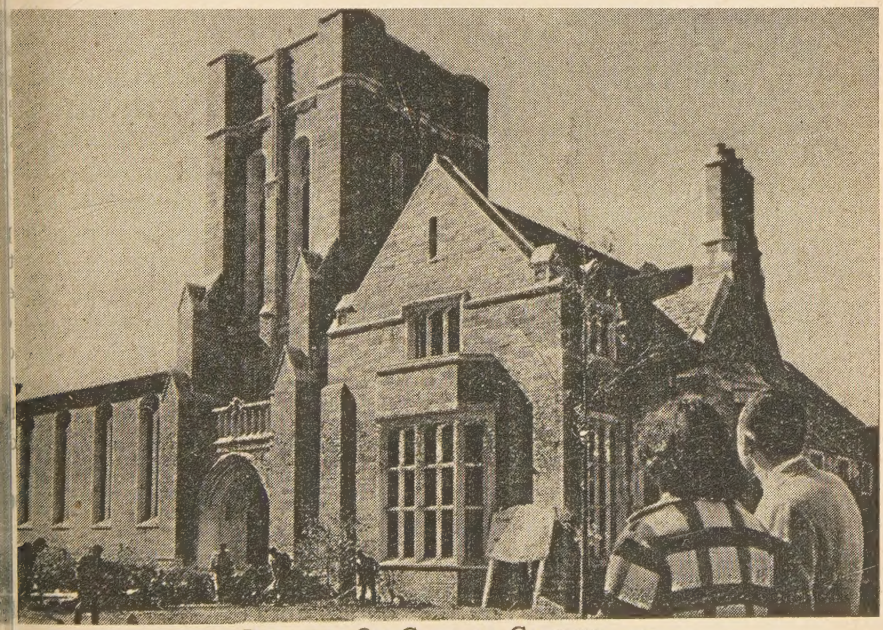
ornell University, a New York state ution, had a new $2 million re- us center this month, a gift from on C. Taylor. Twelve campus re- us organizations will have space in building. There is a chapel that can ranged for Christian or Jewish wor- by reversing the altar.

me American colleges and univer- are "trying to rob man of his faith iod," said Roman Catholic Bishop h A. Burke of Buffalo last month. He said "utter, disastrous confusion is being planted in the souls of our young in some of our institutions of learning." He asserted that part of the reason for the Japanese attack on Pearl Harbor was that Japanese studying in American universities before the war had been taught "pernicious philosophy."

Public aid for parochial schools

If Americans don't want to give public funds directly to schools controlled by the churches, said Archbishop Aloisius J. Muench, there is a way it could be done without violating the separation of church and state. Money could be given from the public treasury to school societies, which would be associations of parents whose children attend the church schools.

This plan was followed in the United States until 100 years ago, the archbishop wrote this month in the magazine of the



RELIGION ON CORNELL CAMPUS
Two million dollar center was given by Myron Taylor

Fargo, North Dakota, diocese. Through school societies supported by taxes, Protestant, Catholic, Jewish, and neutral schools could be maintained, he proposed.

The archbishop praised Scotland where Presbyterian, Episcopalian, and Roman Catholic schools are financed by tax money. In Ireland, he said, "the law provides that wherever there are as few as 10 Protestant children the authorities must provide a Protestant tutor for them if the nearest public school is too far away."

Marriage illegal

A person who has been baptized in the Roman Catholic Church is not legally married in the province of Quebec if the marriage was performed outside the Roman Catholic Church, Superior Court Justice Wilfred Edge ruled. The case before the Quebec court involved a Roman Catholic who had lived five years with a woman to whom he was married "outside the church." The woman disappeared, and the man wanted the marriage annulled.

Justice Edge said that "the doctrine of our civil law is that marriage is a religious and sacramental act and that the church has jurisdiction . . . The plaintiff, having been baptized in the Catholic religion, has the obligation to observe the canonical form of marriage. The higher ecclesiastical authority has declared the marriage null . . . and therefore the said marriage should cease to exist."

More building materials

Churches are getting the biggest share of high-priority building materials made available in the U.S. to any classification of civilian construction, the National Production Authority announced in October. In three months ending Sept. 30 there were allocations of steel, c and aluminum for 154 new church timated to cost $29 million. That v per cent of the total value of new struction authorized for all non-m purposes.

By spring of 1953, the NPA esti controls on church construction v relaxed drastically if supplies of bu materials continue to become plentiful.

Methodist conservatives counter

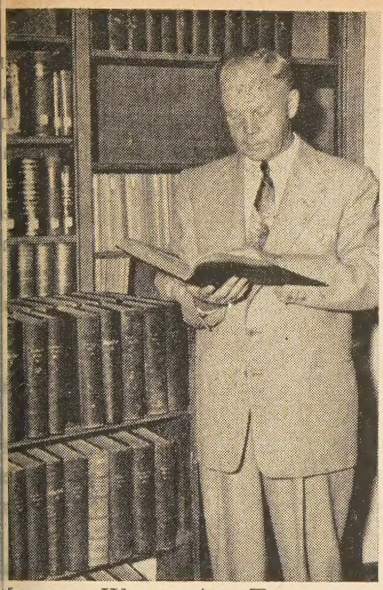
Like most other Americans, M dists have been fairly content with as they are under a capitalist ec They invested in stocks and clippe coupons when they could.

But enthusiastic phrase-make something in the church's "Social which old guard Methodists con socialistic. The statement, adopte general conference, declared th church favored "the subordinati the profit motive to the creative co tive spirit."

At this year's conference Met toned that down to read that "we for the principle of the acquisit property by the Christian process in the right of private ownership with full acknowledgment of stew under God . . ."

But not everyone was satisfied "Circuit Riders," organized last y fight the Methodist Federation f cial Action and to oppose "the sp socialism and communism in our c are not sure they won a complete in the 1952 conference. Some m of the group want the Social abolished.

A handful of clergymen who guard against the Methodist lef includes: the Rev. Rembert G. Sr Houston, Texas, who wrote M



LUTHER WROTE ALL THESE

Luther wrote so much that the ar Edition" of his works, pub- in Germany, has now reached 100 s and is still incomplete. Sets of imar Edition are not easy to find, h about 500 are in U.S. libraries. f College in Northfield, Minnesota, d last month that 93 of the Luther s have been secured for its library

---

Methodism . . . the Rev. Blake f Clayton, Georgia, who crusades "communism within American lism" . . . the Rev. Robert P. of Los Angeles who criticizes cial planners, the pacifists, the rld builders" in Methodism.

forth

tle room with 25 straight-backed and a bowl of flowers on a ped- the United Nations nook for ion and prayer. The room was d on the main floor of the new l Assembly building because of l from the American public.

But no diplomat of a UN member nation has yet been seen slipping into the room to meditate. People who come are visitors wandering around the building.

Church buildings should be smaller, with a variety of multiple-purpose rooms, said architects at a conference on church construction this fall. The average congregation can no longer afford to put its money into one large room used only once or twice a week.

Whether clergymen should be permitted to wear clerical garb in public was debated last month in the Turkish parliament. For 30 years it has been against the law for the Christian, Jewish, or Moslem clergy to appear on the streets in clothing designating their profession.

The Orthodox Church of Finland may be forced to recognize the authority of the Patriarch of Moscow, and break its connection with the anti-Russian Ecumenical Patriarchate of Istanbul. Efforts to persuade the church council to make the change have been persistent. Final decision will not come until 1955. If the Orthodox Church accepts Russian authority, it was predicted in Helsinki, the majority of Finnish Orthodox will join the Lutheran state church.

Philadelphia's most luxurious mansion, the Joseph Widener estate, will become a fundamentalist seminary, with the Rev. Carl McIntire as president of the board. The 110-room house used to contain Widener's $50 million art collection which was given to the National Gallery in Washington. It was sold to Faith Seminary for $250,000.

Roman Catholic newspapers and magazines in the United States have 17,251,449 subscribers, the Catholic Press Association says. There are 145 weekly newspapers (3,733,826 subscribers) and 404 magazines (13,517,623 subscribers).

World News Notes

Six more dollars for Arabs

Among the world's most bedraggled, discouraged people are the 850,000 Arab refugees living in makeshift camps on the borders of Israel. They lost their homes in Palestine in 1948 during the war between Arabs and Jews, and can't go home again because 700,000 Jewish refugees have pushed into the space they left.

There will be $27 a year from United Nations funds to keep each Arab refugee alive, it was decided at the UN Assembly this month. This is $6 more than food-and-shelter allowance voted last year. Total for the refugees is $23 million (last year $18 million). More than half of the UN fund is paid by the United States.

Some additional help comes from church programs, especially Lutheran World Relief which ships the Arabs used clothing, medicines, powdered milk.

Jews in Israel have hardships too in getting settled in their new homeland. But American friends have given them five or six times as much help as anyone has given the Arabs. Budget for the 1953 United Israel Appeal launched in New York this month is $102 million.

Arabs dislike German deal with Jews

The West German government had done what it could to atone for Nazi crimes against the Jews. In September the Germans promised to give Israel goods worth $822 million in a 14-year period as recompense for Jewish property destroyed in Germany.

This month the Arab League political committee said Near Eastern countries, especially Egypt, would stop buying German products if the debt is paid to Israel. Trade with the Near East is highly important for the German economy; Arab states say the U.S. pressure Germans into the agreement to pa reparations.

French have dams

Seven thousand men had worke for five years, and this month stoo to look at the result: two huge across the Rhone River, an 18-mil canal carrying the river into a new nel, and three 20-foot turbines to p two billion kilowatt-hours of e power a year.

When the Rhone project is finis will include 22 dams and produce power than the Tennessee valley in the United States. The river between Lyon and the Mediterran expected to become one of the big trial centers of Europe. The completed this month cost $350 —with Marshall Plan aid from th covering about a tenth of the cost

Investors are hopeful

With a Republican president White House after Jan. 20, the York stock market should have a new year, brokers said. Prices of mon stocks had moved up steadily World War II, but were not yet sight of the level prevailing whe market crashed in 1929.

Result of the presidential elect "a much more favorable climate f vate business," said one brokerage —"Less red tape, fewer controls, taxes, much more encouragement t ness." Other houses said the e will restore "investor confidence will guarantee the continuation o American way of life."

NYTHING CAN FIND its way into the *gressional Record*. In addition to a atim report of each day's proceed- the *Record* has in its appendix re- s of magazine articles, editorials, sermons. Any Senator or Congress- may ask permission (which is ted almost automatically) to intro- quoted material into the official cript. There is no other screening.

year ago, a group called the Amer- Flag Committee issued a pamphlet led "A Report to the American Peo- n UNESCO." It said in part: "The ed Nations Educational, Scientific, Cultural Organization is a subversive iation. It is consciously furthering mpaign calculated to pervert the ing profession in this country." It on to make scurrilous charges, distortion and falsehood to prove ints.

e text of this pamphlet was intro- d into the *Congressional Record* by ressman John T. Wood of Idaho. it appeared as a reprint entitled Greatest Subversive Plot in His- ' and thousands of copies were dis- ed. Taking the material at face , some newspaper editors wrote ing editorials against UNESCO.

is only fair to ask whether the es have any basis in fact. Here are hints as to the answer:

Russia hates UNESCO. It has been a member and frequently nces it as a tool for advancing ican interests.

The main function of UNESCO is rry on programs of technical as- ce in education and science, of tional and cultural exchange, of g in literary techniques.

No UNESCO program is carried on in any country without its invitation and co-operation.

4. There is a U.S. Commission on UNESCO, made up of outstanding educational, religious, and civic leaders. Dr. Reinhold Niebuhr is a member of this commission.

5. The State Department has a UNESCO relations branch which keeps in close touch with its activities. The deputy director is Dr. Richard Heindel, an active Lutheran layman.

The plain answer is that UNESCO is not in any sense subversive. Its aim is to build international understanding and good will. It is financed in large part by American money. Its activities in this country are under American control.

The new "Americanism"

The attacks on UNESCO are part of a larger movement which tries to discredit everything that is international in scope. A new definition of American loyalty is emerging which would put blinders on U.S. citizens and keep them from professing common aims with people of other nations.

This thought-pattern finds typical expression in attacks on public schools. In a Washington suburb, permission to use a school auditorium for a United Nations Day observance was revoked because one school board member objected.

Self-appointed educational vigilante committees are appearing in various parts of the country. They seek to censor textbooks and screen speakers. Professedly anti-subversive, they subvert the intellectual integrity which is at the very heart of American freedom.

It is high time that we stop using un-American methods to defend America.

—ROBERT E. VAN DEUSEN

IN NEW COMMUNITIES AND GROWING AREAS

THE CHURCH MUST BE PLANTED

By ALBERT P. STAUDERMAN

To establish new congregations and reach unchurched p with the Gospel is the program of the Board of American Mi

"MOMMY, THERE'S A MAN at the door who wants to know if you go to church!"

Mrs. Lewis frowned as she wiped her hands on her apron. Ever since they'd moved into the new development outside of Middleburg there had been a constant procession of salesmen at the door. She had only to start washing or wiping somewhere, and the doorbell was sure to ring. One morning there were six varieties of milk on the doorstep. Now it was church . . .

The young man at the door started to say "Good morning" as Mrs. Lewis swept into the front hall with five-year-old Donna at her heels, but she cut him off with "I'm very busy getting settled here. We are members of a church in Middleburg and I don't see what business . . ."

The young man's boyish grin was disarming. "Please believe me, ma'am, I'm sorry to have disturbed you," he interrupted. "We are making a church census of this neighborhood to see if there are enough people interested in sta new congregation out here. It mi too hard to send your cute little gi Middleburg for Sunday school."

MRS. LEWIS hesitated. That thought had occurred to her times. The one thing she didn about the new neighborhood was i of a church. It wouldn't matt much for Mr. Lewis and herself could drive in for evening service for Donna and the baby.

"What kind of a church do you r she asked in a more friendly tone

"A Lutheran church," he ans "The pastors of the churches in M burg told us there might be enou ple out here to organize a new co tion, so we are making a survey. a pamphlet to tell you about us."

As Mrs. Lewis took the pamph recognized it as one she had seen own church.

Vell, we're Lutherans," she ventured. ybe we would be interested in having urch out here, but we're still mem- of Pastor Schmidt's church."

He's co-operating in this survey," the g man assured her. "There are a few former members of Christ ch in this new suburb."

HE FREQUENT interruptions made the of getting settled more difficult, Mrs. s knew, but she was anxious to learn ne could about their new surround- "Come in," she invited.

hen they were seated in the living n, she asked "How do you go about ng a new church? There's no church ing out here or anything like that."

he Board of American Missions of Jnited Lutheran Church is working the synod on this field," the caller ined. "Their job is to find areas e groups of 50 or more people can athered in a congregation. Then send a pastor out here—they call a mission developer—to start serv- They hire a hall, or use a house, school, or something like that. Here ve arranged to use the school on ay mornings. Then later, when the congregation needs it, they lend y to help build a chapel and so get ongregation on its feet."

Vhy, that's wonderful," Mrs. Lewis imed. "I never knew our church hings like that. How do they pay ?"

he money members give for benev- e is used for all kinds of mission social welfare, education, and other s. Some of the benevolence money n the two million United Lutherans each year is used for church exten- –this sort of thing."

nat makes me real proud to be a eran, especially since you're the first one who called to ask me about a church," said Mrs. Lewis. "Are you going to be the pastor?"

"Oh, no," said the young man. "I'm just a seminary student working this summer on this survey. But I know you're going to have a fine congregation out here in a little while. I've found almost 100 families already who are interested. Now I've got just one more question—if we get started soon, can we count on you or your husband to help in some way? Teaching a Sunday school class, or playing the piano, or ushering at services?"

"I'm too busy with Donna and the baby," Mrs. Lewis protested. "But Mr. Lewis was a Sunday school teacher for a while in Middleburg. Maybe he would help out again."

LAST YEAR SCENES SUCH as the one in Mrs. Lewis' house were repeated in more than 50 communities in the United States and Canada, as the Board of American Missions experienced a record year in establishing new congregations. They probably could have done much more, except for the shortages of two most important commodities—money and manpower.

To establish a mission church today costs a great deal more than it used to.

And manpower is another problem, although it is being eased by the record-size enrollments now in our seminaries. Active and aggressive pastors to develop mission congregations are in demand.

In spite of these twin handicaps, the Board of American Missions has done a fine job in its 26 years of nurturing the growing edge of the church. If new congregations were not organized, the church would not show much growth. We live in changing communities. Almost one-third of all the people in the

TYPICAL MISSION CHAPEL
Architect T. Norman Mansell's building plans are used by scores of congregations

U.S. have moved within the last 12 years, statisticians say. The church has to move with them or lose them.

AT THE RECENT Seattle convention, in response to a request from the Board of American Missions, delegates endorsed home mission work by voting a large increase in the amount of benevolence funds allotted to it. It was pointed out that a parsonage which could be bought in 1941 for $5,000 now costs $14,000. Costs of *new* building have risen even more. A chapel which would have cost $20,000 in 1941 would now cost $65,700!

The ULCA has good reason to be generous with its home mission work. In the first 25 years of its existence the Board of American Missions has helped bring into being 1,060 congregations—more than one-fourth of all those in the ULCA. These congregations have brought into the ULCA 300,000 members. Home mission work constitutes a valuable contribution to the vitality and growth of the church, and the church knows it.

Although the Board of American Missions is only 26 years old, its work goes back to the very roots of Lutheranism in America. *"Ecclesia plantanda* — the church must be planted!" cried Henry Melchior Muhlenberg, patriarc American Lutheranism in colonial And in those early years of the 18t tury, Muhlenberg traveled up and the East Coast, from New York to gia, helping establish Lutheran con tions wherever groups of loyal could be found.

TODAY THE Board of American sions has taken over Muhler "Ecclesia Plantanda" motto for its It carries on the tradition of Lu congregations—to go where the are.

The present 21-member Boa American Missions was consol from five separate boards and co tees which had been set up at the ti the organization of the United Lu Church in 1918. Northwestern mi immigrant missions, Jewish mi West Indies missions and home m were all unified into one efficie ganization to guide the policies ULCA in its work.

Dr. F. F. Fry, father of the U president, was first executive sec of the Board of American Mi He was succeeded in 1933 by Dr. M. Corbe. Since 1948, Dr. R. H. berding has been executive secret

The 21 board members are elect the delegates to ULCA conven seven each two years. Members six-year terms. The organization board into divisions provides for s and research (investigating new and selecting those to enter); esta ing missions (by calling pastors ar ganizing congregations); and churc tension (financing building progra mission parishes).

There are also special and rathe mantic fields such as Latin Americar sionary work, missions among India

y Boy reservation, Montana, and
ıg mountaineers in the southern
ıtains of Virginia and North Caro-
training of DP pastors from Baltic
, and similar adventures in bringing
Gospel to out-of-the-way areas in
ɔwn land.

ORGANIZING congregations, the
ł must work along with the synod
/hose territory the congregation is.
/ synods have full-time home mis-
superintendents of their own. In
s, the synod president serves as
intendent. The mission pastor and
on congregation normally become
bers of the proper synod and are
ct to its rules. The board helps by
tigating the field, aids in selecting
astor or mission developer, pays all
ırt of his salary and later uses its
w-how" to help the congregation
up plans and arrange financing for
ıapel, parsonage or other building
am.

ıt as birds soon find strength in their
wings and fly from the nest, mission
egations soon leave the sheltering
of the board. If the organizing
has been done well, by the time it's
ɔars old a congregation should be
on its own feet. Average time for
epayment of church extension loans
v 11 years. Arrangements are made
ongregation assumes a larger share
e pastor's salary each year. By
the sixth or seventh year of its
nce, it should be paying the full
of the pastor, thereby relieving the
of this obligation and freeing funds
used for similar jobs elsewhere.
the 1,060 congregations organized
board's 25-year life, 615 have at-
self-support as far as the pastor's
is concerned. At present 350
egations are receiving salary aid
from the board; 437 congregations have church extension loans with a total value of $5,750,000.

NOT ALL LUTHERANS—even in America—speak English. The secretary for Special Missions—Dr. Paul Andrew Kirsch—would have to be a real linguist to speak the native tongue of all the congregations under his care. One even uses Cree, an American Indian language. Most foreign-language congregations are German, of course, but there's a strong sprinkling of Estonian, Finnish, Icelandic, Hungarian, Italian, Latvian, Slovak and Spanish in American mission congregations!

Until the organization of the new Caribbean Synod early this year, all Lutheran congregations in Puerto Rico and the Virgin Islands were under the supervision of the secretary for Latin America, Dr. William Arbaugh. The value of the work done in supporting and increasing mission activity in these areas is seen in the fact that they are now able to have a synod of their own. Board support will still be needed by most of the 19 congregations, however.

Dr. Arthur M. Knudsen is secretary of English Missions, which means an all-inclusive roster of mission congregations spread from Hawaii and Alaska to Nova Scotia and Texas. Since most Lutheran strength in the U.S. is along a belt extending from eastern Pennsylvania through the upper Middle West and into Minnesota, most mission operations are naturally centered in this area. But the fringes are often the most difficult and also the most intriguing places!

THE SEMINARY STUDENT who called on Mrs. Lewis was working with the Division of Survey and Research, which Dr. Karl Henry heads. Rapidly ad-

EXECUTIVE AND STAFF OF BAM AT SEATTLE CONVENTION
Seated, William Arbaugh, R. H. Gerberding, Arthur M. Knudsen. Standing, I Bowman, Assistant Treasurer Fred Eggerstedt, Karl Henry, Paul Andrew

vancing boundaries of cities with their almost-overnight growth of mushrooming suburbs; defense areas and places made famous by government projects, like Oak Ridge, Tennessee, and Los Alamos, New Mexico; and unchurched areas in established communities provide a constant challenge to this department.

Dr. Elwood L. Bowman, a layman, is director of Church Extension. His job deals with blueprints, zoning laws, deeds and mortgages. Every new congregation trying to buy or build faces the same series of pitfalls. Legal angles have to be studied, property values assayed. Housing churches and pastors is a big job.

MEN AND MONEY are the problems facing the board and its staff. At this moment 80 organized congregations need churches or chapels. Under development are 25 more potential congregations, which will look to the board for help. Besides this, there are 48 areas where people are waiting for congregations to be organized. They've been app for occupancy but no action can be until pastors are found to serve th

Some support is given to the wo the board by gifts from the Wo Missionary Society and the L League. As mission congregations church extension loans, the func immediately plowed back into the to aid other congregations. The source of the board's income is fro ULCA budget. In 1951 the boa ceived a little more than $1½ n from regular benevolence funds. congregation must meet its quota this year to guarantee the board a s amount for its far-flung work.

With approximately half the Am people unchurched, home missions a gigantic task. United Lutheran trying to meet the challenge by pl "home mission" congregations in where they can best serve the peopl want to witness and work and sha God's Kingdom.

SOUL FINDS HELP

Through candid discussion with a skilled pastor this man got straightened out on important matters and became a better Christian

Y LIFE WAS straightened out last ner. I write about it because what d me might be helpful to others. xperience which aided me was talkver my life problems with a minister is thoroughly trained in counseling. t me say first that I have been mody successful in my work. I know e not stood out as having abnormal iarities. Most of my friends would rprised to know that I needed the of help I received this past summer. ere were a number of things that half knew about myself. If I were d about any one of them, I probvould have admitted that it was true, ne extent. For instance, though I n an administrative position and had hare of original ideas, yet taking ind of initiative was an effort I tried id. I did not welcome new ventures. hesitant to move into new sits.

D MY DUTIES as they came along, had difficulty in applying myself concentrating. I was uneasy (unously) with people, so that I often I was not looking at them while g. Yet on the surface I got along ith them.

s interested at one time or another umber of young women, but never advanced to the point of even thinking about talking with any of them about marriage. I had a rather constant sense of personal inadequacy and lack of worth, though most of the time it was not conscious. I took on new tasks as they were offered, yet I disliked and feared responsibility.

Then, with what happened to me during the summer, I arrived at some understanding of myself. Through a person who was unusually helpful, I was able to examine myself and my life with new clarity and insight.

I saw that these things were true about me, and I saw the roots of them in my background. I saw it not only with my mind, but with my heart—not only intellectually, but with emotional understanding and conviction. I saw other things underlying these, things I had not at all realized about myself.

FIRST, I HAD a deep-hidden conviction that life could not be trusted. I felt that if I got too close to a person, he would fail me. I could not get truly intimate with a woman because I was afraid she would prove either undependable or would try to manage me.

Since I could not find my emotional satisfactions in people, I was seeking them elsewhere. I had a compelling at-

traction to go to movies, read easy books, eat. I was very indulgent of myself—hence my addiction to these pastimes, and my loose management of finances, and reluctance to deny myself what I wanted.

I found also some unsuspected things about myself in relation to other people. Unconsciously, I had always felt superior to my younger brother merely because I was older than he. This assumption of superiority carried over in my attitudes toward others. At the same time, I was unduly competitive, originally toward my brother, but continuing into my other life relationships.

I found what I had feared in others—that I myself was managerial, tending to take over arrangements for whatever I was associated with. Because I felt life to be uncertain, I could not let myself remain in a situation where things were not well defined. So I would step in and help to make them orderly. I wanted each situation to have a solid base, even though it meant assuming some responsibility which basically I feared. On the other hand, I was oversolicitous of other people, compulsively uneasy when others "had words" with one another, oversensitive to other people's casual differences.

THESE THINGS I saw for the first time, saw their bases in my life. In the seeing and getting an emotional grasp of them, I largely lost them. What is good about them I have been able to keep. What is destructive or compulsive about them I have mostly been able to shed.

This all came about through a deeply helpful relationship—a relationship with a Christian counselor. I became associated with a man who, through knowing the love of God in Christ, and knowing how people are constituted, could hear me and accept me in spite of all the failings which I found I had, and wh kept revealing.

He could listen when talking was I needed. He could hear and not j not reject me by word or frown could accept and understand what to say, even the most objectionable t about myself, my background, my fa

He did not excuse or condone. H not say lightly that everything wa right now. But by conveying th could hear me and still cherish th that was struggling to be free, anc he could do so in God, he led me t throne of God with my self in my h there to lay it down and finally accepted, forgiven, and redeemed.

IN THIS SHARING atmosphere talked about myself. In hearing n could identify himself with my poi view, then hold there for my disc what he saw. Thus I could see n and my situation clearly, without demning myself or attempting to e myself. In talking through the life tors that had made me what I was. high emotional content was draine and with it their power to distort.

We found the things that had ma react unrealistically and unreasonab people and to situations. And this important religiously. For the fences that interfere with norma relationships also interfere with ful free communion with God. Sin, shame, and estrangement are all inv here. This getting rid of the contrib and complicating factors within u least when done in a religious co are part of the saving of a soul.

SINCE THIS HAS HAPPENED, I am relaxed and assured. I have reg self-confidence and self-respect. I adequate to life situations—self-suffi but not in a way that shuts God

er, I feel self-sufficient because I His more truly than I ever was be- This experience has made me feel ace with God, right with myself, at with man, and in tune with the erse.

iis has been a religious experience. ve been consciously a Christian as as I can remember. I have wor- d, but there was a part of me that l not get into my worship, could espond to the stimulus of God, could give and receive what is given and received in inter-personal relationships, including relationship with God.

I KNOW NOW THAT what was withheld was the part of me most capable of loving, sharing, and accepting. Now I worship and pray readily, easily, and with full satisfaction. I knew I was "saved" before. Now I *feel* accepted, saved, and loved. This finding of myself has not replaced my religion. Rather, it has given new reality to religion and to those things that I have always believed.

D IN THE PULPIT

OHN MILLER

The notice on the bulletin board seemed fantastic, but inside the church I learned it was a truthful announcement

HAPPENED ONE DAY as I was driv- o through the country. I came upon e church at the foot of the hill. And gn on the bulletin board that Sunday ing stopped me in my tracks. It

OD WILL PREACH HERE TODAY!"

brother, I thought, if there were ghtest possibility of this being true, people would flock together to this than there are trees in this forest. st I was sufficiently curious to go in. church was alive with an air of ancy that could be heard and felt! singing, praying, scriptures—the situation—was alive with the se that something great was about pen. The congregation was *ex- t!* I was expectant! I felt the presence of a whole crowd of other than earthly witnesses eagerly anticipating something!

I suddenly realized *what* we were expecting. We were expecting God! Expecting him to do something! To act! To speak his Word! To *preach!*

I heard a voice saying, "He that heareth you heareth me." The pastor had stated his text. As if he had read my thoughts, he continued, No doubt you have said to yourself this morning: I would go to the ends of the earth to hear the Lord God himself, the creator of heaven and earth. Listen: God, the creator of heaven and earth is speaking to you now! Christ says, "Go ye into all the world and preach the Gospel." "He that heareth you heareth me."

The Gospel or the Word is not a written thing, but a spoken thing. The Gospel is a voice, a living voice, which brings forth into language what was previously hidden in letters and print. A

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v. Mr. Miller is pastor of Zion Church, ld, Illinois. In this article he describes rn terms the teaching of Martin Luther ng the ministry.

voice which makes scripture contemporary and understood! It is a voice speaking the Word of God! And this voice is God's! "He that heareth you heareth me."

The Word of God is also the Word spoken by God. He alone can preach his word. He alone understands it. He alone is Lord of it! There is only one preacher: Christ himself! He interprets himself to us in his Word. He gives himself to us in his Word. He comes to us with all he is and has in preaching!

Christ acts through preaching with *power!* His Word is powerful and sharp! It pierces! It lays bare soul and spirit and body, thoughts and intentions. It kills! It forgives! It re-creates! It makes alive! It resurrects! Through preaching, Christ is with us always, even unto the end of the world. Through it he reigns! Here and now!

THE GOSPEL is a spoken thing. Spoken by Christ to you. It is therefore not something to be read but something to be heard. Preaching is not only oral but audible. As Luther says, "Christ's kingdom is not a visible kingdom but an audible one. It is not a 'see' kingdom but a 'hear' kingdom. We can't see it, but we *can* hear it!"

The greatest and most common sin is therefore to despise the preaching of the Word. "He that despiseth you despiseth me." No one should think himself so

learned as to despise even the most
ble preaching. Preaching cannot b
estimated. Our eternal destiny d
on the proper hearing of God's
to hear it as the Word of God by G
the living Word by the living Lord
that hath an ear let him hear what
says to the congregation." "He t
lieveth shall be saved." "May the
God with His living Word be amo
with power now and forever! An

It was the Lord's own bene
which I heard, "The Lord bless y
keep you. The Lord make his fac
upon you and be gracious unto yo
Lord lift up his countenance upo
and give you peace." I felt as if
been resurrected into newness o
And as I went out into the world,
looked as if it had been newly w

AS AMERICAN CLERGYMEN rededicate themselves to preach . . . not geology and the age of the rocks but theology and the Rock of Ages; as they work, not for classes but for masses; . . . as they spend their time, not in playing, feasting, shirking but in praying, fasting, working—the Holy Spirit will cleanse the Christian churches in our country.

—WALTER A. MAIER in *The Airwaves Proclaim Christ* (Concordia)

d's Man Was Fearless

ARJORY BRACHER

Bernard of Clairvaux, church leader before the Reformation, left us a rich heritage of Christian hymns and devotion

THESE DAYS OF UNCERTAINTY and sion many voices are raised but no speaks with such authority that na- bow before his word. No man can the will of God with such convic- that prime ministers fall trembling ir knees and change the course of e.

t there was a day when one man od did these things and did them ut what is commonly considered the tage of position or office. Eight ries ago the world was stirred by ice and pen of Bernard, the humble of Clairvaux, a monastery in e.

THRILL TO STORIES of what God one with ordinary people, fisher- of Galilee, obscure boys and girls. ife of Bernard is the story of what an do with a man who is willing e his life to the Holy Spirit.

nard had great gifts of mind and He had Christian parents who im religious training. The wealth ation of the family were such that ight have had any position the e of that day had to offer in court, ay, or church.

ile still in his teens he was going ay to join other men of the family ieging a neighboring castle when d an experience which convinced at he was doing the opposite of God intended. Immediately he ut persuading the others, too, to a nt kind of life. In a few months Bernard knocked at the door of the monastery of Citeaux, accompanied by some of his brothers, an uncle and other members of the family—a party of 20 or more. In a year or two Bernard with 12 monks was sent out from Citeaux to found another abbey.

BERNARD CHOSE A SPOT in the valley of Wormwood where the forest was untouched. After years of labor and unbelievable hardship the wilderness was tamed, the slopes covered with orchard and vine. Fields of grain, the gardens, the orderly buildings of Clairvaux were a haven of peace. Here Bernard spent his life, the only position he ever held being that of abbot of the monastery.

Though he led a life that has turned many a man into an absorbed mystic, Bernard remained practical. He never left the quiet abbey without reluctance. But if there was a vicious monarch to be humbled, a Crusade to be launched, a mob to be quelled, Bernard left the safety of his own walls and rode out with fearlessness that would have shamed many a conqueror.

The reason for Bernard's great influence over contemporary affairs lay in part in his native gifts, but the real secret of his power was his complete surrender to the Holy Spirit. A life spent in study, meditation, prayer, and preaching, gave him great boldness in declaring the will of God. If the pope was in error, Bernard did not hesitate to admonish him in a letter, or in person if

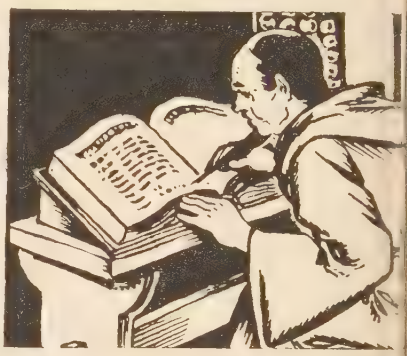
need be. He was the advisor of popes, kings, and common people.

BEFORE HIS SAINTLINESS strong men were shamed and the proud tried to conceal their riches. When Bernard paid a visit to Milan, the rich trappings of the cathedral were hidden because it was known that he disapproved. Women of nobility who lined the roadsides at his approach laid aside their jewels.

Jews had troubles in those days as well as in our own. While the Second Crusade was in preparation there were great companies of men "all dressed up and no place to go." They were armed and restless, but the enemy was far distant. The German monk Rudolph found it easy to turn them against the Jews. It was Bernard who was called to stop the slaughter. A letter did no good, so Bernard made the journey to Rudolph, and showed him his errors. He dispersed the leaderless mobs even though he could not speak their language.

Bernard was not a man of powerful physique, with a flashing eye whose glance could make wrongdoers tremble. Contemporary accounts portray him as having great personal beauty with eyes described as "dove-like." But he was frail, having severely damaged his health through excessive fasting in early monastic life.

It was Bernard who, at the insistence of the Pope, got the Second Crusade underway as a result of his preaching. Everywhere his preaching raised great armies. But the Emperor Conrad resisted, though Bernard had pleaded with him twice. Then at Spires, Bernard officiated at mass. Conrad was in the crowded cathedral. Bernard preached and at the end of the sermon he turned to Conrad and, as Richard Storrs says, "feeling himself as much alone with him as if the earth had swung out of and only they two remained to reme it, he addressed him not as emperc as a man." Bernard pictured the cc day of judgment when Conrad have to answer for the use of his ta Conrad burst into tears and amid shouts of the multitude took up the banner of the crusade.



BERNARD'S FEARLESSNESS is shown in his dealings with William, of Aquitaine. The duke was rich powerful, a giant of a man, "hanc and haughty," with a violent te He had expelled some bishops and their places with men of his own c Bernard accompanied the deposed b of Chartres, as the two attempte reason with William but found i possible. Bernard then went quie the church and celebrated the mas stormy duke being compelled to re at the door as one under censure.

Bernard walked down the long of the cathedral with the paten i hands and faced William. "We hav sought you and you have spurne This united multitude of the serva God, meeting you elsewhere, ha treated you, and you have despised Behold, here comes to you the Vi Son, the Head and Lord of the Ch which you persecute. Your Jud

, at whose name every knee shall , of things in heaven, and things on ı, and things under the earth! Your ge is here, into whose hands your is to pass! Will you spurn Him, ? Will you despise Him as you have ised his servants?"

n awful silence and dread filled the edral. The duke fell to the ground. ıard forced him to rise and lead the ɔsed bishop back to his place.

HIS WAS THE GENTLE ABBOT who be- d with all his soul that only the pure in heart will see God. This was the man who loved to meditate on the sufferings of Christ, as he himself has told us: "the labors he performed in preaching, his fatigues in journeying, his vigils of prayer, his temptations in fasting, his tears of sympathy, the snares laid for him in his speech."

This was the saint who left for us the hymns "O Sacred Head Now Wounded," "Jesus Thou Joy of Loving Hearts," "O Jesus, King Most Wonderful," and "Jesus, the Very Thought of Thee."

Fortunate Flat Tire

By MARGARET SHAPLEY

It seemed like the final blow when we had a flat tire on our long trip, but it proved to be a good thing for us all

IE CAR SHUDDERED from air currents nother heavy truck passed them -on. Bob gripped the wheel, steady- hem back to their own swift path ıgh the gray, monotonous afternoon. studied her husband's face, tight strain and weariness.

Vould you like me to drive awhile?" ffered.

b straightened, shifted his shoulders drew a deep breath. He looked at or the brief moment he could spare. raffic's getting pretty heavy." His reflected his awareness of how she led to drive when traffic was bad. ıdow of a smile pulled at his mouth eyes. "I'm all right." He settled to the wheel, intent on passing a ıst ahead.

A QUICK, ANGRY SCUFFLE broke out in the seat behind them. Lois twisted around to see a flying tangle of fists and feet. She reached back, caught Paul by the shoulder and pulled him away from his younger, heavier brother.

"Stop it, boys!" Fatigue put sharpness in her voice. Two indignant young faces turned toward her with a deluge of counter-accusations.

"Mom, Tommy hit me!"

"He hit first!"

"He shoved me off the seat!"

"He was crowding me!"

Lois told them firmly, "We're all tired from traveling so long. It'll be two more hours before we reach home. Now each of you settle down on your own side of the seat, and be as patient as you can."

Before she could turn back and resume her own position, she was thrown off balance by a spurt of speed. Bob was impatiently trying to pass a long gasoline transport, only to be forced back by traffic from the other direction. Watching his chance, he darted ahead. Lois tried not to notice the speedometer needle, creeping up too far beyond Bob's usual speed.

WORRY LUMPED IN HER THROAT. She felt helpless in the face of a rushing danger. Then words began forming deep within her. "Heavenly Father, keep us from harm. Grant us the judgment, the patience to take us safely home." Silently, earnestly, she pleaded. After a time she felt herself relaxing. She watched the flickering race of white railing posts as the car rounded a curve.

Then all of them were jolted by an abrupt thumping and thrown forward as Bob checked their speed.

"What's the matter?" the boys demanded in unison.

Bob sat at tense attention, checking the rear-view mirror, searching ahead for a spot to turn off the highway. Lois could sense his angry exasperation as she answered for him, "Feels like a flat tire."

WITHIN HERSELF SHE WAS shamed by, but could not check, a rush of betrayal; ". . . keep us from harm . . . take us home . . ." Had her words been but empty phrases?

They pulled off at the entrance to a farm field. The boys were out first.

"Here it is, Dad," Tommy shouted, the first to reach the faulty tire.

Paul was lifting the lid of the trunk. "I'll get the jack."

Bob had little to say as he worked, speaking only as he needed something the boys could hand him. But once he stood up and stretched, rubbed the of his head, and grinned at the before bending down again. Lois w a short distance along the field, pl a stem of dry grass, pushed at a rock with the toe of her shoe. Sh herself rested by the unmoving gr posts and trees that did not rush behind her.

With the spare in place, Bob tigh the last lug, thumped the hubcap position. He lowered the jack, it loose and handed it to Tommy. had the flat tire already in place trunk.

"Say!" exclaimed Bob. "There lunch basket, is there any water thermos bottle? I'm thirsty!"

"Hey, Mom! There are some o cookies left, too," Tommie called.

"This morning I thought your m was packing enough cookies for a journey," chuckled Bob. "She mus known we'd have this flat tire." winked at Lois.

THEY STOOD CLOSE TOGETHER, the cookies to the last crumb. The a small drink apiece of cool water. the lunch basket returned to the and everything else in place, they cl back into the car and were once out in the stream of traffic.

"I hope nothing else happens." words were at the tip of her tongu she left them unsaid—she was lis to her family. The boys were a in noisy good humor over the id of a plane they spotted through th window. At the wheel Bob wh softly to himself, while the speedo held at the usual steady speed.

Remorse and humbleness fl through her. "Forgive me, God doubting. And thank you—for th tire."

THY WILL BE DONE

Our Blessing Was Disguised

By K. ISABELLA HESS

Misfortune taught us the true value of friendship

HEN I WAS HAPPY, I thought I men," said Napoleon, "but it was that I should know them only in rtune."

lay, my husband and I, as well as ildren, know the meaning of such osophy.

learned it during the 17 months ur one daughter was confined to me by illness.

en the days were darkest and the longest, we were made aware of mpathy that lay all about us like a rting cloud.

ST CAME greetings from those to us, cards especially designed to light and laughter to a small child's Then the circle of those who re- ered us widened as the days dragged

Sunday school class from another a sent remembrances, a columnist a neighboring newspaper heard of uble and mentioned it in his day's . People from miles away read it ent coloring books, storybooks, games, puzzles, and other small o make lying still possible.

schoolteachers made weekly vis- nging books and pictures. At re- cess time they would take their classes for walks past our daughter's window.

A Brownie troop adopted our "Miss" as their "Little Shut-In Friend" and came calling after their meeting each week to leave some small item they had made.

Our minister brought his movie projector into her sick room to provide the entertainment offered by many films.

At Christmas time my own Sunday school class was planning a party but they said to me, "We are not exchanging gifts this year." So I went to the party empty-handed and there inside the door was a huge carton gaily wrapped and filled with gifts plainly marked "For Janet."

"Give her one a day," they said. "It will help her while away the time."

"OH, NO!" I HAD CRIED when I had heard the verdict from our doctor at the onset of her illness.

"Oh, yes!" answered the still small voice of God, speaking through the clouds in the sick room and sending blessing into our hearts through the remembrances of friends, relatives, and those whom to this day we have never met.

"Oh, yes!" said this beloved voice, "I have a lesson for you to learn."

FIVE MAKE A FAMILY

HOUSECLEANING

"COME ON, BIG GIRL. Down you go!" Dan heaved Susie out of his lap as he rose from the "story chair" and shook his trousers into place. "These poor pants look as though I'd been holding a hippopotamus."

"Mommy doesn't muss," Pete observed, sliding down to smooth my skirt. "She wears nylon."

"She does? Boy, you're way ahead of me."

"He knows that from hearing me talk about my clothing unit at school," Karen pointed out.

"So? Well, how about you getting into your night clothing unit like your brother and sister?"

"My night clothing unit! Oh, Daddy, you are funny! You see, I don't get ready for bed before prayers any more, now that I'm older."

"But you do get ready afterwards," I reminded her. "Who's going to be first in bed, Pete or Susie?"

Karen paused in the act of "skinning" her dress over her head. "Will you come back and put my hair in bobby pins?"

"On a school night? Oh, Karen!"

AS I STOOPED for a tight hug from Susie's warm little arm and a swift peck from Pete, I kept seeing Karen's wistful look. She is so good it is hard to deny her anything. I called good-night to the younger children from their doorway and turned back to Karen's room.

"I hoped you'd come back!" she beamed.

We closed the door into the hall, so as not to disturb the others and ch softly as I slipped the gleaming st into coils and fastened each in pl

When I finally joined Dan in the room, he looked up from the sports with a grin. "Thought they were h you as a hostage up there."

"Just making our older daughter tiful. She seems to be reaching 'tha very early."

"Good thing. I like my women tiful."

"I think you're pretty, too," I qui

"Thanks, honey. Just what I n to spur me on my way."

"ON YOUR WAY? I thought this be one night we could have at hon

"Housecleaning at the c h u Shouldn't take me long. The mainte committee served notice that if the ous leaders who have things store their shelves don't come in tonigh straighten them out, the trash me going to have more than they car away from the church in one truc morrow."

"But I thought Boy Scouts alway things in ship shape. Don't tell m have to go in for fall housecleaning

"We do. I just want the other p to know that everything on our s is important. I'll be back early."

"I hope so. I'm beginning to the church is breaking up our home. First there was the every m visit Sunday. Monday night you call-back visits. Tuesday I we Women of the Church. Wednesda

t to that meeting about evaluating visit, now tonight—"

This won't be as long as the one Inesday night. That one was really in, all the way through."

t lasted long enough."

Not only that, but it was so discour- g. When you're working hard in the ch and know how many other peo- are really pushing, you get to feeling are the whole congregation. You t realize how many others are just g along, contributing little in the of effort and even reluctant to com- themselves about how much money can give."

Of course, with conditions so un- ed, you can see how they feel."

They feel the church is a nice thing long to in case of an emergency like one getting sick or having to arrange t a funeral. But for everyday living, church comes after their bowling ie or their bridge club. You can see they feel!"

know there are a lot of people like But there are others who honestly know how much they can count is next year."

h, sure. Where people are really ie life of the church—you know, ding services and helping strangers el at home, giving a hand with the ing or teaching a class—it stands ason when they say they can't, they just that. They actually can't. But ry seldom works that way, if you e. Those people will usually set a hey hope to contribute. They know if it is impossible God will know wanted to. No, nine times out of t's the fellow whose subconscious is digging up all sorts of fancy ns to excuse the fact that he just doesn't want to give anything—himself or his time or his money, who refuses to pledge."

DAN IS USUALLY so easy-going, I was surprised to see him so aroused. "I hope you don't make that sort of speech when you go out visiting."

"No," he laughed, relaxing a bit, "but sometime I'm going to. Maybe some of these folks need to know just how they look to the rest of us."

"Maybe. But I thought the results were much better this year. Where did I get that idea?"

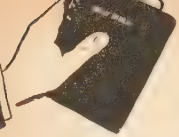
"They were. It just means that about half the congregation are carrying the whole load. Carl Huberman is all for having a grand housecleaning of the church roll and getting rid of a whole lot of people who go through the motions of receiving communion once a year to stay on the communing list, when they don't do one thing to show their interest the rest of the year. 'Insurance Christians' he calls them. Must say I'm inclined to agree with him."

"What does the pastor say?"

"Same old thing he's been saying for years. Thinks it's our fault for not winning the others to work with us—show them how much they are needed. All that. But leaping lizzards! With so much to do, it's hard enough to get it done without nursing along a lot of reluctant helpers."

"That's true. It's easier to do something yourself than to coax someone else. But on the other hand, think of people like Mrs. Sandringham. She was really shy, reluctant, she says herself plain lazy. But we got her into things and she's a perfect dynamo now. Maybe—"

"O.K. Maybe. And maybe I'd better get to the church before someone housecleans my closet the way I'd like to housecleaning the rolls!"



There's Something You Can Do

We aren't responsible for the fact that we have one ability not another, but we are responsible for good use of what we h

WRITERS OF THE New Testament don't say much about choosing one's vocation. I suppose it is because in their time, even more than now, the great majority of the people had no choice in the kind of jobs they were going to be doing.

But the New Testament writers, and especially Paul, do write extensively on the matter of natural abilities. While it was true that the employment situation didn't give people any considerable freedom of choice in their life's vocation, there was an important area where their own natural, God-given abilities and talents could find expression. That was in the church.

It is evident that Paul thought this was a matter of great importance. In his letter to the Corinthian Christians, he spends almost an entire chapter in explaining to them how God had given to each of them different abilities, just as He had given different functions to different parts of the body. To say that one ability was important and another was insignificant would be as ridiculous as to say that the body could get along perfectly without hands but couldn't manage without feet. Every ability was important to the proper functioning of the body. The primary consideration was not how "important" each man's ability was, but the fact that any ability or talent was a means of serving God.

Some of the spiritual gifts about which Paul wrote aren't much in evidence in our twentieth century congregations; at least, I have heard precious little manifestations of the Holy Spiri Lutheran congregations through of healing . . . the working of mir . . . prophecy . . . discerning of sp . . . divers kinds of tongues . . . the i pretations of tongues."

There are some who consider th matter for "viewing with alarm," a that we are decadent, that we're slip A few even go so far as to say it is a dication of the fact that our cong tions are without the Holy Spirit. doesn't it seem equally reasonable the Holy Spirit may work through kind of channel in one generation, 10 generations later find it better to through other channels, other kind abilities? As I understand it, the im tant thing is that the Holy Spirit cr faith within us. If in one generation faith may be created through "spea in tongues," in another generatio may be through some other means.

Of course, there are some gifts o Spirit that aren't merely methods or c nels—gifts like faith and hope and If these gifts are missing in our twent century congregations, then it is only a matter for "viewing with ala Rather, it ought to bring us to our k crying, "Lord, have mercy!"

But to get back to the subject of different abilities. There is a very reason why Paul thinks all this busi of rating the various talents as of gr or lesser importance is nonsense.

on is the fact that whatever ability an may have is God's gift.
nat's why it's foolish, from a Chris- point of view, to have any inflated ng of pride over one's abilities, or sense of false humility about the of any particular ability. The be- ing of abilities isn't our department; strictly God's department. That's the on Paul can say in his letter to the stians at Rome: "Don't cherish ex- rated ideas of yourself or your im- ance, but try to have a sane estimate our capabilities by the light of the that God has given to you all."
od varies our abilities in such a way o produce a harmony, just as He s the functions of the different parts ne body to produce a harmonious effective whole. But then this tricky r of our own free will comes in. can choose to develop those abilities talents so they will be used to His r and glory, or we can choose to se them.
e have heard a good bit about tal- l people who abuse their talents by ing to be the whole show. Like the singer who won't sing at all unless an do the solo parts. Or the capable nistrator who won't administrate if n't be president. And of course it y to see how that would mess things To use Paul's comparison with the , it would be like having the eye on doing both the seeing and hear- nd not letting the ear do anything. t it is just as harmful, and I think common, for people to abuse their ies in exactly the reverse. As when erson with the good voice refuses ng any solos, or maybe refuses to at all, for no good reason. Or the person who has some leadership qualities won't be president of the Ladies' Aid because she doesn't like the criticism that might go along with it. Using the body analogy again, that would be like the leg refusing to walk and saying, "Oh, let the arm do it; I'm really not very good at walking. I just don't have the talent for it."

Of course, the person who makes those excuses almost always thinks he is being very humble. Sometimes he really is. But before we make that kind of an excuse, we ought to remember Paul's basic conviction on the matter: you didn't make your own talents and abilities. God did. So for the Christian to say he can't do some particular thing well isn't a matter of humility. Or saying that he can do some particular job well isn't a matter of pride. It is simply trying to make a "sane estimate" of what abilities God has given.

If the leg refuses to walk and says the hand can do it better, it is obviously not being humble. Either it is being stupid or lazy. And if it continues to insist that it cannot walk, it will become weak, and eventually useless. But it isn't God's fault if it does; He made a perfectly good leg for walking.

And if Christians falsely claim (frequently for the sake of their own convenience) that they do not have the ability to teach Sunday school, or to pray aloud, or to bring hope and cheer to the sick, or to speak up at a congregational meeting, or to testify of their faith to a friend, or the thousand other things that need doing in every local congregation, they may be making a "sane estimate" or they may be making an excuse. Eventually their abilities will wither, and they will become quite useless in the Body of Christ, the church. But it won't be God's fault. It's theirs.

Personal Problem Clinic

Family conflicts

QUESTION: Since our children are growing up and prices are so high, we have a hard time making ends meet. We always seem to be in debt. Last Christmas I got a job and was able to outfit two of the children and buy Christmas gifts without going into the red. What a wonderful feeling to be able to do this! Since my mother lives with us, the children were not neglected.

Now it is fall again, and the other two girls need new winter outfits—and Christmas is again on the way. I want to get a job again but Bob won't approve, even though he cannot tell where we'll get the funds to take care of the children's needs.

The reason for Bob's disapproval is his dislike for my mother, who would again have charge of the children while I am away. She is very dictatorial with the children, whether I am there or not. I guess some mothers never realize that their children grow up and are able to handle their own offspring.

I always thought that to have a happy home husband and wife ought to co-operate, the husband lending a hand at home and the wife helping financially when necessary.

REPLY: Most men have a certain pride about providing for their own families. They feel somewhat embarrassed when a wife has to work to help support the children. But when the need is clear and the wife is eager to help there should be no serious problem. Most of us have to swallow our pride from time to time in order to find ways through the difficulties of life.

The mother-in-law problem is another matter which irritates some husbands, but in most cases it need not be so if both will be reasonable according to Christian standards. Of course, there may be exceptions. Explain to your mother what you and Bob consider her proper place and function in the home, and work for a compromise.

Ask Bob to co-operate by agree
your temporary employment while
mother cares for the children. Th
your mother to modify her dict
manner and to do more to win
good will. Help her to see the total
tion and appeal to her for the ha
of your home. Since your outside
is not to be a year-round under
and the children are to be care
there should be no unpleasantness.

Ushers

QUESTION: Recently our church c
has done away with men as ushers a
ceivers of the offerings, and has subs
teen-age girls for this work. Some
feel that this is not dignified, tha
services should be performed by the

REPLY: There is no basis for ass
that one sex is possessed of more
than the other. Any one of us ha
plenty of dignity—and the lack of
both. Both are created in the im
God, have a spiritual nature,
equal mentality, and equal capaci
the development of skills, though
ways the same skills. The selecti
men or women for the performa
certain services is more frequently
custom and precedent than to a
cision on the basis of inherent q
or the lack of them. Because certain
tions have been performed by a
group in the past some people co
feel that that is the only proper gr
discharge that duty.

It is assumed, however, that w
performs the ushering service w
clothed to suit the place he is filling
is true for both men and women.
in some cases seen young men ac
ushers whose dress could have be
scribed as undignified.

It is, in general, the prerogative
church council to designate who sh
the ushering. —EARL S. RUD

City Churches Have Problems

urch Work in the City. By Frederick A. Shippey. Abingdon-Cokesbury. 255 pages. $4.50.
ho will minister to the often overworked, fatigued, insecure, irritated, confused, and
ated city dweller? Who will find the people who have just moved into the city? They
n downtown hotels, apartment houses, residential neighborhoods, and new suburban
. Who will be interested in serving these folks who are often lonely and who may
stay in town a year?

s of course the job of the church! But
difficult job, to say the least. I know
roblems of a city church. The fact
ne out of every three of the members
r congregation moves each year gives
pportionment" headaches. So I have
his book with eagerness.

s book, however, is not only for the
astor. It will be helpful to the director
ucation and youth work as well as
inational leaders and planners of the
ll work of the church.

rise of the modern city (from 800
50 years ago to 2,431 cities today)
srupted traditional patterns of church
but also has opened new phases of
y for the Protestant churches.

rch Work in the City unfolds factually
dequately the problems of the city
. It gives the reasons why Protestant
in the city is often too small to pro-
uality, range, and duration of min-
o have a significant impact on its
orhood.

the book also tells what we can do
it. It unfolds realistic and workable
ms on how to develop over-all plan-
hat is effective, secure community
dge that is necessary, and advance
Protestant teamwork.

various chapters include how to take
hurch inventories to determine needs
ograms; types of programs suited to
wn churches; how to work and sur-
apartment areas; the specific min-
f the local neighborhood church; and
ssion of the great opportunities in the
lds of Suburbia.

Shippey's background is factual, the
ns raised are real and widespread, the programs suggested are not a "desk jockey's dream" but highly workable and effective.

MARCUS F. OTTERBEIN
Chicago

Introduction to Bible

Opening the New Testament. By Floyd V. Filson. Westminster. 224 pages. $2.50.

This book accomplishes precisely what its title implies. The nature of early Christianity, the faith of the apostles, the nature of life in key cities, the biographies of prominent persons are clearly and interestingly described. The book is illustrated and contains maps, and at the end of each chapter there are hints for further reading, research, and study. The author's chief aim, of course, is to set forth in a non-technical way the purpose and content of each New Testament book.

Church members, including young people, and even pastors should have a book like this as a permanent reference, to be used with reading the Bible, book by book, or in teaching the New Testament in the church school.

Dr. Filson, the author, was an editor of *The Westminster Historical Atlas to the Bible,* and of *The Westminster Study Edition of the Holy Bible.*

JOSEPH B. MOHR
Brooklyn, N. Y.

Help for the Handicapped

Strengthened With Might. By Harold Wilke. Westminster. 95 pages. $1.50.

This readable book, written by a minister born without arms, is primarily addressed to those who are handicapped, but it is secondarily addressed to all other people.

The book is largely autobiographical, indicating how the author is able to live bravely regardless of his difficulty. Here's an interesting sample:

"When entering a subway or boarding a streetcar or bus, I pay my way by slipping the dime, which I carry in my shoe, into the turnstile or coin box, by simply lifting my foot up there, and dropping the coin in. Since my shoe is tied loosely, I can slip my foot out and in very easily. I do it so fast that most people don't notice, but those immediately behind me do, and their mouths fall open. They seem always to have thought that crippled people had to be helped. We are teaching them to think differently now. We can all take part in this business of showing others that a human being may be down, but not out."

Mr. Wilke is the minister of St. Paul's Evangelical and Reformed Church, Crystal Lake, Illinois. He has an A.B. from the University of Missouri, B.D. from Union Seminary, New York, and S.T.M. from Andover Newton Theological School. After World War II, while serving as chaplain at the Veterans Hospital in Topeka, Kansas, he was on the faculty of the Menninger School of Psychology.

The closing chapter contains devotional readings from the Bible and elsewhere, especially useful in bringing the resources of Christian faith to the aid of the handicapped.

Binghamton, N. Y. HOWARD A. KUHNLE

How to Write Sermons

Here Is My Method. The Art of Sermon Construction. Edited by Donald MacLeod. Revell. 191 pages. $2.50.

Many alert ministers, in noting the tremendous appeal of the outstanding preachers of the day, have asked the question "What makes these great men tick?" As a matter of fact, that is the exact approach one of our Lutheran pastors made at an Institute of Theology held at Princeton Seminary in the summer of 1951.

An attempt to answer this question has resulted in this book, edited by Donald MacLeod of the department of homi at Princeton Seminary. The contrib for the most part, are well known: H Sloane Coffin, Clarence Edward McCa James Gordon Gilkey, Lynn Harold H Ralph Sockman, and others, 13 in all. are five Presbyterians, three membe the United Church of Canada, two M dists and a sprinkling of others (no therans).

The book is arranged according to pattern. A brief, half-page biography duces each contributor. The gentl then presents his method of gathering terial, arranging it, and completing hi mon preparation. Nothing about preaching is included, but we are t to a sermon from the pen of each contributors.

Naturally, since there are 13 contrib there are 13 methods of sermon pr tion. Anyone looking for a magica to unlock the door to greatness wi find it. But the two outstanding facts derived from the efforts of these me 1) many of them have some sort of system, to which they make constan tributions of references from their r —references to books, page numbers, trations from practical life and the and 2) nearly all of them write and r their sermons, after much outline pr tion.

Apparently the secret of good ser well presented, is a combination of sp strength and perspiring application, v good bit of time necessary for getting

While the methods are uneven in of presentation, there are a number of for those who desire to improve their

Allentown, Pa. HENRY J. PFL

Encyclopedia of 2585 Illustrations. Henry Ward Beecher. Zondervan. 675 $5.95.

These excerpts from Beecher sermo not illustrations of the story-telling but sayings of the famous 19th-ce preacher on an extraordinary range o jects.

OVERSEAS

ERMANY: Berlin. Oct. 20.—More
point to the introduction into the
nan East Zone of political control
he churches—as in other satellite
s in eastern Europe. It is rumored
a special department is being created
e regime which will regulate church
rs from the standpoint of com-
ism. Communists are trying in this
to fight or to set aside the "reaction-
elements" in the church—the fore-
of whom of course is the very
ageous bishop of Berlin, Dr. Otto
lius—and replace them with "pro-
ive" pastors.

is significant that the Communist
), which is available for use by only
very "progressive" clergymen, will
carry a speech by Dr. Martin Nie-
ler. Communists place great hopes
r. Niemoeller and Dr. Gustav Heine-
n. In fact, these two, with their
ds, have proved useful to the po-
l purposes of communism on the
ion of the rearming of Germany.

is still doubtful, though, if in a
down they would range themselves
ist their brothers in East Germany
suffer under the yoke of atheistic
nunism. That the government of the
nan East Zone will attempt to settle
ch problems by force when neces-
is already more clearly apparent
it was a year ago.

the synod meeting of the Evan-
al Church in Germany, held at
gerode in the Soviet zone, church
als from all of Germany issued a
ed statement which dealt with the
ression in the East Zone. The police
e East Zone have now forbidden the
cation of this declaration, while it
naturally been published in West Germany. Since church papers are severely censored, acquainting the congregations of the East Zone with this declaration can only be done by word of mouth.

So far the six theological schools which have educated the pastors of the church have not been closed. According to information from theological professors, it is becoming more difficult to teach or to study as a Christian in state universities, which are in the hands of professors and students with Communist convictions.

According to the latest news, each child in East Berlin that is of school age must in the future present a certificate from his school before he can get his allotment of food tickets. This severe measure has been instituted because apparently many parents instead of sending their children to the atheistic schools of East Berlin are sending them to schools in West Berlin. As everyone knows, the most important foods, such as meat, fat, milk, cheese, fish and eggs, can be purchased in the East Zone and in East Berlin only with food tickets. This makes it easy to see what struggles of conscience parents who are effected by this ruling must go through.

The synods of the EKD have put the Bishop of Wuerttemberg, Dr. Martin Hauck, on the executive council of the EKD in place of Dr. Hartenstein who died suddenly. This council is the chief agency of the Protestant Church in Germany (the EKD). It is made up of 12 persons from all parts of Germany. The chairman is Bishop Dibelius. Bishop Hauck is the leader of one of the largest Lutheran churches in Germany, which although it is not a member of the Union of Lutheran Churches in Germany (VELKD), is a member of the Lutheran World Federation.

Pacific Synod Says "Thank You, Delegates, for Seattl

SEATTLE—Under an Oct. 22 dateline, a letter was mailed to all delegates t 18th biennial convention of the United Lutheran Church in America. Abov signature of Dr. Lawrence H. Steinhoff, president of the Pacific Synod, "on h of the Pacific Synod and the Convention Committee," the delegates were th for helping achieve "the purposes of having the ULCA in Seattle" in "full measu the mutual impact of the church and the synod on each other, for future king work together.

The letter, in part, is as follows:

DEAR CONVENTION DELEGATES:

Out here in the Pacific Synod, our hearts are full, to overflowing! We've just had one of the richest experiences of a lifetime, for most of us. The United Lutheran Church has come to our territory, in a living way.

We just have to tell you folks how much we appreciated your coming. It was an investment of considerable time, for every one of you. It was an investment of considerable funds, for the church.

But you have done us a tremendous amount of good! The impact has been *terrific!* Our pastors and people have been blessed, thrilled, exhilarated! Our congregations have been strengthened in high resolve and purpose!

You were grand guests. You were so very easily pleased. You were so very appreciative of every little thing that was done for your comfort. You said so, literally hundreds of you said so. And that makes our hearts glad.

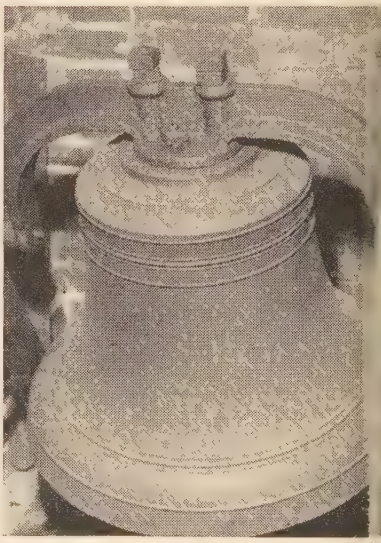
We realize there were inconveniences. Not everything was as we would have wished it. But you accepted the discomforts so graciously, and lauded the courtesies so highly, that we just have to say, "Thank you, friends; the Lord bless you!"

Do you know?

That 43 of 46 pastors of congregations in our synod, including those developing missions, were at the convention—most of them most of the time?

That three-fourths of the congregations of the Pacific Synod—great though the distances are out here (1,650 miles from end to end)—were represented at some part of the convention, by laymen?

That 60 per cent of our congreg were represented by laymen at the lay banquet? That some of them came 300 miles to this event?



POTATO BELL. Sixty years ago, this be rung as German-language services in St. Church, Allentown, Pa., arrived at the for the praying of the Lord's Prayer. S who used the bell as a signal to join in th ice called it the "Unser Vater (Our Fathe Bell." Housewives, on the other hand, wh attended the early morning service, listen the same peal which to them marked th "to put the potatoes on for Sunday di To them, the bell was "The Potato Bell." bell is again ringing after spending more half a century in the church basement

HINGTON-OREGON . . .

t 60 per cent of our congregations ll the same as the next above) were ented by young people on Youth ? That over 100 young people trav- three special buses about 200 miles ne to Seattle?

t half of the congregations of our had one of you delegates (or clerical s) as speaker at the Sunday service vention week?

t in our humble judgment, the pur- of having the ULCA in Seattle were ed in full measure, in the mutual im- f the church and the synod on each —for future Kingdom-work together?

delegates (and visitors)—a real, gen- hearty thank you from the whole Synod, its officers, its pastors, its . Thanks for coming—and come There will always be a hearty wel- o you!

A SCOTIA:

Speaker in Bridgewater

artin Luther's hammer blows, nail- e Ninety-five Theses on the church at Wittenberg, brought a glimmer nt and hope to the people of that ho were living in the bondage of a val church. It spread throughout ies and towns, to the villages and s, from country to country, as this reedom loosened the shackles that the people. The Reformation nt many privileges but we are in of losing them today because of difference and neglect."

aid Pastor L. G. Bald of the Lunen- rish at a synodical Reformation serv- l in St. Paul's Church, Bridgewater,). The service was broadcast over CKBW, Bridgewater, Nova Scotia.

CHURCH OF OUR SAVIOUR, the new at Dartmouth, celebrated the first sary of its organization on Nov. 9 h a congregational dinner on Nov. 11.

TRICK OR TREAT

story of the week

"KIDS!" snorted the Old Codger as he settled himself with the Dayton (O.) "Daily News" and turned the television dial. "Kids! Tonight (Halloween) there'll be every kid and his cousin at our door yelling 'trick or treat'?"

"What did you say?" called his wife from beside the kitchen sink.

"Aw, nuthin! Tonight I feel like sitting quietly and relaxing. But these confounded kids'll be ringing that doorbell all evening . . . won't be able to see a single television program without umpteen interruptions.

"Now when I was a kid . . ." he began. (The sigh from the kitchen wasn't audible in the living room.) "When I was young, kids were different . . ."

As if by prearranged signal, the doorbell chose that moment to ring. His shout of "There they come!" from behind the newspaper wasn't surprising.

GROUPED like huddling football players outside the door were four 10-year-olds. A whisp of a ghost piped up. "We are the 'unselfish beggars,'" she said as she blinked through the eye holes of her discarded sheet.

"We're from the Brookville (O.) Church of the Brethren," she explained. "We're members of the junior Sunday school class. If you'd give us soap, toothbrushes, combs, needles, thread, buttons, hard candy, pencils, we'll be glad to send them to the children in Europe who are less fortunate this Halloween."

The other three tumbled over themselves to add that they had already purchased a wash cloth and pins to make a "friendship package" to be turned over to their teacher for shipment across the Atlantic.

A CHASTENED Old Codger took his seat again minutes later. "Yes, as I was saying," he began apologetically, "kids nowadays ARE different!" —DICK SUTCLIFFE

NOVA SCOTIA . . .

Pastor Luke Batdorf of Rose Bay Parish was the special speaker.

THE REV. LUKE BATDORF and his wife were at home to the members of his three churches recently at parsonage open house. The 65th anniversary of St. Matthew's Church, Rose Bay, was celebrated Oct. 26.

MR. TEODOR BRILTS, formerly of the Latvian Opera in Riga, presented so his pupils in a fine musical progra Resurrection Church, Halifax. An o for Lutheran World Action was rec A short talk by Pastor Edgars Latvian pastor receiving clinical train Halifax, told of conditions under displaced persons and others coming behind the Iron Curtain must live.

KANSAS:

Tragedy Stalks Kansas Parsonages; Polio and Explosion Hospitalize

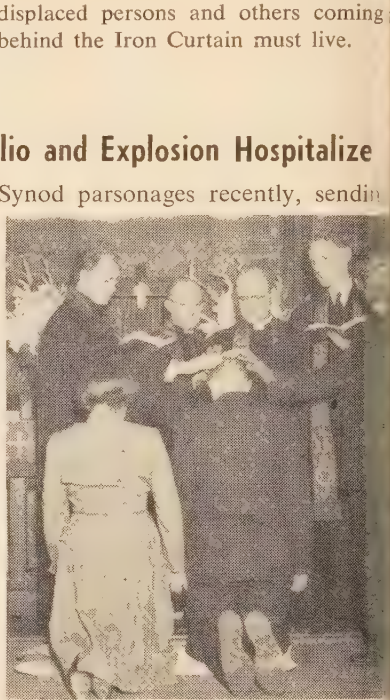
TOPEKA—Tragedy stalked two Kansas Synod parsonages recently, sendi PKs (preacher's kids) to the hospital.

FRED TONSING, 15-year-old son of Pastor and Mrs. Ernest F. Tonsing (he's president of synod) went to the hospital Oct. 3 with bulbar polio. At press time he had shown some improvement and doctors indicated he was responding to therapy. Paralysis seemed to be concentrated in the right arm and leg and also in the neck. Fred's illness forced his dad to cancel plans to attend the ULCA convention in Seattle.

MARGARET ALLEN, photographer's model and daughter of Kansas City (Mo.) Pastor and Mrs. Harry R. Allen, was home from the hospital following a chemical explosion in a University of Kansas laboratory. Margaret, newspaper reports said, was mixing chemicals when the explosion shattered chemical equipment in her face. She suffered an eye injury (extent of which was unknown at press time) and multiple lacerations of the face and arms.

RELEASED TIME for weekday religious instruction continues in the Wichita area which has been well established for 30 years. A stack of mail bitterly opposing the stand of Attorney General Harold R. Fatzer was received from citizens. The attorney general now admits he will have to give the opinion (of laws on statute books) further study after election.

ELTON R. TRUEBLOOD, well-known Quaker and philosopher, was the speaker at the



COMMISSIONING. Dr. and Mrs. P Durkee, shown during recent commis (India) by Drs. Herman Gilbert, Calvin S Pastors A. N. Gopal, and Daniel Rol Alfred Belles, left Sept. 26 with best wi Reformation Church, Detroit, Mich. With they carried gifts including new surgi struments, funds, and annual financial s

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Union Reformation services at the in Wichita Oct. 26, speaking on the "The New Reformation of Our Day called for a baptism of fire for Christ "What must come about," Dr. Tru declared, "is a great, surging tide to the nation; furthermore, the movemen come soon, or it will be too late."

T. BENTON

YLAND:

ıan Addresses Retreat;

Lauded at Observance

LTIMORE — Baltimore pastors of A, ALC, and Augustana churches ipated in a two-day prayer retreat lly Acres last month. Dr. Stewart lerman, Jr., executive secretary of Division on Co-operation in Latin ica of the National Lutheran Coun- id secretary of the Committee on America of the Lutheran World lation, spent a morning of the con- ce on "The Tremendous and Pe- Mission Challenge to the Lutheran h in Latin America."

litation on various aspects of prayer ed: "Thanksgiving" by Carl Folkemer, ation and Praise" by Roger M. Singer, cessory Prayer" by Manfred Man- The Pastor as Leader of His Congre- in Prayer" by George Hein. The proved such an experience that con- e voted to extend the retreat over a of three days next year.

REV. ANDREW F. THEISZ has resigned or of Bethany Church, Baltimore, to a call to St. Paul's Church, Tampa, , effective Nov. 16.

E NEW Revised Standard Version will ore souls," declared Dr. William F. t, chairman of the Oriental Semi- f Johns Hopkins University, at Mt. Methodist Church at the Baltimore tion of the publication of the New rd Version Sept. 30.

CHURCH presented retiring Pastor . Evers with a testimonial scroll and emeritus status Oct. 19. Dr. William day, Good Shepherd Church, Brook- Y., preached.

CHURCH observed the 50th anni- of the ordination of their pastor, artin Luther Enders, at a special Oct. 26 conducted by president of J. Frank Fife.

REV. FREDERICK J. ECKERT resigned

—HOME MISSIONS—

WARTBURG: The executive committee and mission committee of Wartburg Synod met recently in Delavan, Wis., to note progress of the new mission there. Seminarian Earl Meissner, on leave from Chicago Seminary, will return to seminary after the year's clinical work in Delavan.

MARYLAND: Organization of Hope Church, College Park, was to take place in the new chapel at University of Maryland Nov. 16. The new University Chapel has the unique distinction of being the only religious chapel on a state university campus in the United States.

CALIFORNIA: The Rev. Clifford B. Holand has accepted the call to be pastor of Transfiguration Church, Los Angeles, made vacant when the Rev. J. Emory Ackerman assumed teaching responsibilities at Midland College in September.

PENNSYLVANIA: Members of the Hamilton Park mission in suburban Allentown have decided on "St. Timothy Lutheran Church" as their new and official name. Other names which lost out in the running: "Hamilton Park," "Calvary" and "Advent."

OREGON: Another proof that it takes real courage to be a home mission pastor is the story of what happened to Donald Clinton, mission developer working in the Cedar Hills district of Portland. Date for the first worship service to be held in this new area was Sept. 28. It so happened that this was the very day nature chose to deliver the new addition in the Clinton family. Time of the benediction of the first service 12:11 P.M. Time of arrival of Robert Carter Clinton into the world—(you guessed it!)—12:11 P.M.

PENNSYLVANIA: Members of St. David's Church, Academy Gardens, recently (Sept. 14) saw their pastor, the Rev. Lester W. Stoneback, installed by Philadelphia Conference President Frederick Hasskarl. Members recently dedicated a painting of "The Crucifixion" by a Japanese artist, a missal, stoles and a surplice, all memorials.

MD., BALTIMORE . . .

after a 10-year pastorate at Augsburg Church to become pastor of St. John's Church, Cumberland, Oct. 6.

KELLER MEMORIAL, Washington, celebrated the congregation's 60th birthday anniversary Oct. 5-12. Pastor emeritus, Dr. S. T. Nicholas, Pastor Carl R. Simon, the Rev. J. G. Butler, ministerial sons William M. Miller, F. Elwood Moreland and C. Philip Seltzer participated.

DR. H. CURLEY BYRD, president of the University of Maryland, at the service of farewell in Old Second Church, Baltimore, Oct. 12, assured the assembled congregation that Old Second Church, purchased by the university for an expansion program, will be used as a chapel to serve the needs of the university's graduate schools.

SECOND ENGLISH CHURCH at Briarclift Road and Edmondson Highway was dedicated Oct. 19. Maryland Governor Theodore R. McKeldin, Dr. Abdel R. Dr. James Oosterling and Willis R executive secretary of the Baltimore cil of Churches, participated.

LUTHERAN EDITOR G. ELSON RUFF ered the address at the annual mee Baltimore Lutheran Church Extensi ciety in Second Church Oct. 29. D informed his audience that the thr Maryland Synod congregations, n process of organization, are in line pronounced upswing in the Board of ican Missions program of developn new missions which promise to m coming year an all-time high in orga of new congregations in the ULCA.

DR. LLOYD M. KELLER, pastor John's, Baltimore, preached the 30t versary sermon Nov. 9 in Calvary Arnold, Pa., where he served as t gregation's first pastor 1923-30.

LLOYD M.

DEDICATED. Marrie dents at Gettysburg S are using this brand-n mitory on Seminary Rooms offer most of t forts of home. Dorm w icated earlier in fall nary faculty members board of trustees

PENNSYLVANIA:

Lankenau Hospital to Receive $100,000 Cobalt B

PHILADELPHIA—A radio-active cobalt "bomb," equivalent to a 3-million-volt plant used in the treatment of cancer, is included in the plans for the new La Hospital being completed in suburban Philadelphia. The until will cost $100,0 will be located underground in a solid rock compartment. An equal sum of will be spent constructing the vault in which the cobalt bomb will be housed.

The new equipment will be used by the staff of Lankenau Hospital Research Institute and the Institute for Cancer Research, Fox Chase, for biological as well as chemical research in cancer.

Ground was broken for the vault on Oct. 27; hospital authorities hope for completion to be accomplished by late January.

In addition to being a better met irradiation treatment of cancer, the bomb is a powerful and readily cont tool of research.

Heretofore, small quantities of active cobalt have been placed in to be inserted in cancers . . . now

PHILADELPHIA . . .

its are gathered in the form of a ." In London, Ontario, Canada, a similar to the one to be installed at nau has been in almost constant use last December. Its users report that proved not only more effective than itional X-ray treatment, but often effective than supervoltage X-rays.

KENAU HOSPITAL was recently awarded lk of a $1,700,000 estate of the widow gar manufacturer, Mrs. Louisa Eliza- Nax. Mrs. Nax's will also included 00 to Masonic homes, $75,000 to elphia Seminary, $50,000 each to nau Hospital, St. John's Church, Mel- ark, the Mary J. Drexel Home for iladelphia Motherhouse, $25,000 to Crest Preventorium, and the Phila- Home for Incurables.

Opens PSSA Meet; z, Grove Get Bibles

RISBURG—Governor John S. Fine, sing the opening session of the 90th Pennsylvania Sabbath School As- on, demanded that European na- return for United States assistance re for themselves and for the goal ld peace. "More progress could be oward peace," Governor Fine said, subscribed more fully to the ideal herhood which is essential in pre- our unity, and unity is necessary us the strength we require in ifficult times."

convention, held in the downtown s Oct. 8-10, was attended by over legates and 1,300 visitors. Dr. Ross Wentz, of Gettysburg, was the at the second general session of the on. Since he is the only Pennsyl- o serve on the committee that pro- he Revised Standard Version of the e was appropriately presented with of the new book. "The Scriptures," tz said, "were the plumb-line of the faith and of the Christian prac-

CAMPUS

PHILADELPHIA Seminary installs Drs. Henry Bagger and Edmund Steimle as faculty members, inaugurates Dr. Bagger as president Nov. 19. Services will be held in Holy Communion Church, downtown Philadelphia, at 11:00 A.M.

SUSQUEHANNA University's Board of Directors recently welcomed two women—Sister Catherine Neuhardt, Baltimore Deaconess Training School dean, and Miss Beatrice Herman, former bursar at Susquehanna—as members. Other newcomers: Ward Gilbert, Boyd Tobias, Dr. Joseph Hackenberg and the Rev. Paul Lucas.

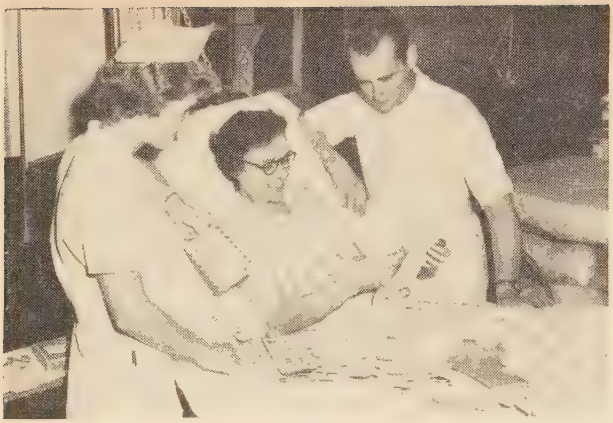
WITTENBERG College has inaugurated another "first": an annual campus Preaching Mission launched by the Student Association of Hamma Divinity School. Conducted entirely by Hamma seminarians with the cooperation of undergraduate groups, the mission featured non-denominational-type services "centered around the Word in sermon and song."

MIDLAND College added two members to its faculty this fall: Dr. J. Emory Ackerman, professor of Christianity and philosophy; and Dr. Roderick B. Peck, associate professor of psychology and sociology.

GETTYSBURG College's new faculty faces include John Yovicsin as head football coach, Major William M. Lipsey as head of the Army ROTC Unit. New instructors are: Andrew Maffet, mathematics; Maurice Besson, French and Spanish; Ralph Lindeman, English; and Richard Tomasson, sociology.

GETTYSBURG Seminary enrollment this fall was 130. Seniors still comprise the largest class: 55; the new junior class has 41 students enrolled including four co-eds. Fifty-nine of the seminarians are married.

WITTENBERG-HAMMA this week conclude the second eight-week School of Theology for Laymen. Extension courses were conducted in Mansfield and Toledo, Ohio, on Friday nights.



P-o-M. Voted Patient-
Month at Harrisburg's
Polyclinic Hospital was
Olen Whetstone, miss
nurse to Liberia, who i
rently recovering "sa
torily" from poliom
contracted on the fiel
May. Mrs. Whetstone
served as dean of wome
school nurse for Muhle
high school

PA., HARRISBURG . . .

tice, the only guarantee that there is a straight line between the faith of the earliest apostles and the faith of the modern Christian."

Miss LaVene Grove was one of five Harrisburg lay Protestants honored for long service to the church at the recent service of thanksgiving on the occasion of the publication of the Revised Standard Version Bible. Miss Grove served St. Matthew's Church and Sunday school for 49 years. The others so honored are: Mrs. John H. Staum, Evangelical United Brethren; O. B. Lank, Methodist; William Middleton, Presbyterian; and George Keitel, Evangelical and Reformed.

Once each month the Rev. Kendig Bergstresser conducts a service for 30 deaf worshipers in Zion Church, Penbrook. These members and friends of the congregation, many of them traveling miles to attend, sit in the chancel choir stalls, the better to follow their pastor's sign language. The choir of four members leads the congregation in the "sign singing" of hymns and responses. These unusual services were begun in 1947 when the Rev. George F. Harkins was pastor and were continued by the present pastor when he came to Penbrook in 1949.

Gettysburg College was the recipient of a 300-year-old Lutheran Bible in the German language. This good will gift was presented on behalf of Reform Temple Ohev Sholom, Harrisburg, by the Dr. Philip Bookstaber, through Dr. H. Hanson, president emeritus of Getty College. This gift is another eviden the spirit of friendliness existing be the Jewish temple and the Lutheran s A few years ago a substantial sum contributed to the new chapel in hon Dr. Bookstaber. VIGGO SWE

NEW JERSEY:

Layman Supports LWA In Post-Tour Addresses

Trenton—"I saw Lutheran W Action work in the Holy Land," Lloyd Bidlack, former church s superintendent of Redeemer Ch Ramsey, in a printed message to the gregation after the personal tour an terview of Arabians with the assis of Dr. Edwin Moll of the Lutheran W Federation.

Mr. Bidlack said he asked the qu many times, "What is our church doing to help?" The answer was a the same. "The Lutherans have done than anyone else." More importan "They treat Moslem and Christians with no preference."

"It was a thrill for me to see b of clothing arriving on the backs of do The same familiar bundles I have

JERSEY . . .

d in our warehouse in Easton (Pa.)," another experience for Mr. Bidlack. xcellent observation of the importance VA on the future of American relation- with the Moslem world was expressed definitely when he said: "One can see the Lutheran Church has aided im- rably in promoting the possibility of rab world joining America in an all- ffort against a common enemy in the st of world peace."

Synod President Edwin Knudten has urged pastors to meet LWA quotas by the end December. Only 34 per cent of the LWA ota has been raised up to the present te. He also reported that 21 vacancies st in synod with seven churches not being le to support full-time pastors.

HELP SOME children learn about ' was the content of an anonymous with a $40 check, received by Pastor Wagner, Hudson Heights. "Four equal will be used to add Bibles to our Sun- chool and for the work of Christian tion at the Christian Orphans' Home, Lee; the Konnarock Mission, Marion, and the Lutheran schools in British a," stated Pastor Wagner in appre- n for this fine gift.

LECTION OF WASTE PAPER by the Lu- Leaguers of Redeemer Church, Du- has netted the treasury over $200 ly. A truck owned by the parish is or this project and other general con- ional activities.

UNTEER LABOR by members of Zion Church, Barnegat Light, is making possible a new Sunday school annex to the present edifice which was constructed by a similar procedure 12 years ago. The cornerstone was laid by the Rev. Edwin Wisser, Jr., Oct. 12. Pastor William Luger expects to have the building ready for the summer season.

LOYALTY DINNER at Christ Church, Bridgeton, netted over $1,892 for the completion of the recent renovation program in the church and parsonage.

A $24,000 PARSONAGE debt free within four years is the record of Redeemer Church, Dumont. This was one of the highlights of the 25th anniversary celebration held during the month of October.

FIFTY-YEAR RECORD of Christ Church, Camden: 1,227 joined the church, 770 were baptized, 510 were confirmed, 303 couples married and 339 deceased. "It is interesting to note that the congregation has constantly met its financial obligation," asserted Pastor John Newpher in his anniversary message.

REDEEMER CHURCH, Ramsey, observed its 85th anniversary, Nov. 2, with the message by Dr. Knudten.

"ON THE THRESHOLD of a new day, the congregation (Our Savior, Haddonfield) on its 25th anniversary counts among its membership 860 confirmed members, 630 communicants, and 1,226 baptized members," declared the Rev. Dr. Donald F. Irvin.

UNION REFORMATION SERVICES throughout the state of New Jersey struck a new high this year with many participating for the first time in the history of the Protestant church.

RALPH I. SHOCKEY

DEDICATED. Members of St. Peter's Church, Shenandoah, Virginia, have recently completed the building of this new parsonage, located on the slopes of the Blue Ridge Mountains and Skyline Drive. Costing nearly $30,000, the parsonage is debt-free. The Rev. B. B. Latshaw, Jr., is pastor

WISCONSIN:

Unit Plan Popular; Two Churches Join Project

MADISON—Northwest Synod Lutherans continue their interest in foreign missions through the Unit support of overseas missionaries. The work of Miss Myrtle Onsrud, the Rev. and Mrs. Gordon O. Lindemann, the Rev. Douglas E. Erickson, and the Rev. Wylock Scott have been almost completely underwritten by Unit-Plan support. Half units of $300 each are beginning to be received toward the support of Missionary and Mrs. Robert Law, now in India. The latest to join: Reformation, St. Paul; Bethany, Wisconsin Dells; Trinity, Fort Atkinson; Martin Luther, Milwaukee; Gethsemane, Milwaukee, and Faith, Winona, Minn.

MISSIONARY and Mrs. Hector A. Magalee, British Guiana, have been booked solidly this month in parishes of synod.

NEW OFFICERS elected recently by the Luther League of Wisconsin are: President, Gerry Goldene, Wauwatosa; vice president, Richard Skow, Milwaukee; recording secretary, Helen Haban, Racine; corresponding secretary, Joan Brandt, Waterloo; treasurer, Doris Prill, Milwaukee; pastoral advisor, the Rev. David R. Gerberding, Milwaukee.

BAY SHORE CHURCH, Milwaukee, con-

DEDICATED Sept. 14 is this new $30,000 Grace Church in Virginia, Ill. Congregation was organized late in 1949 by the Rev. Wilbur Allen, its present pastor

DEDICATED recently is this new pa built by members of Luther Memorial Blacksburg, Va., for the family of Pastor Sparks, Jr.

ducted a Christian mission program C 22. The Rev. Warren C. Johnson, P phia, was guest preacher. A full p appeared in the local papers. Lay presented the subject to the congr on preceding Sundays. The general was "The Church in Your Life Tod.

THE REV. KENNETH WIEG, form rector of religious education and work at Luther Memorial, Madiso accepted a call to Bremerton, Was began his new work Nov. 1.

NLC CHURCHES in Milwaukee pooled their interests to secure fo young people a good course in co and marriage. The Rev. A. Simone Lutheran Welfare Society is director. Dr. A. A. Zinck, Redeemer, where t sions have been held: "Roman C have been conducting such courses f eral years, and with excellent result

TRINITY CHURCH, Kenosha, obser 25th anniversary Oct. 19 to 23, but Paul Roth saw to it that it was a fo looking celebration that gave chief tion to the laying of the cornerstone the new church building to house confirmed members. The parish hous in 1947 at a cost of $80,000, has b overcrowded that the new buildin necessity.

UNTIL THE PROPOSED new church ing is erected in Appleton, Trinity has solved the problem of its growin day school by having two sessions,

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WISCONSIN . . .

as the "Golden Hour Sunday School" at 9 A.M. and the "Glad Tidings Sunday School" at 10:30. Children in the nursery through sixth grade may attend either time, but must register for one; seventh gr can attend only at 10:30; eighth gr only at 9:00.

TREASURER WALTER O. HELWIG ha leased figures showing that for the first months of 1952, Northwest Synod Lu ans had contributed $435,342.05 to b olent causes ($333,614.95 to general b olence); while the Sunday schools had tributed $35,192.37 ($25,176.33 to ge benevolence).

BETWEEN 8 and 10 carloads of old ing, shoes and blankets are expected t east from Wisconsin for Lutheran W Relief by Dec. 1. CHARLES A.

TEXAS:

Laymen Assume Responsibility For Hospital Evangelism Effort

AUSTIN—When Dr. R. C. Ro superintendent of the Texas State pital here, told men of the Brother of First Church that there are more 150 Lutheran mental patients at his pital and that there was need of reli services for them and others, the decided to do something about it.

The hospital has 2,900 patients, with one full-time chaplain, although effort now being made to secure the full or time services of several more. Dr. Ro a well-known psychiatrist and a fai member of First Church, believes science and religion should work han hand in mental and physical healing.

Laymen organized a series of early day morning services for patients a hospital. The first Sunday about 6 tended. At the last service approxim 200 were present. The services start A.M. and run for 45 minutes. They are in the open. Part of the time Dr. I Speaker preaches a 15-minute sermon most of the messages are brought by men.

A superintendent of schools conduct service. A consultant engineer play piano. A state highway official lead

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Worship Service ..... 10:45 A.M.

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One block from the University of California Campus

5 . . .

g. An executive of a building and company distributes tracts and devo- booklets. The president of the Broth- d, an engineer connected with the cot- ranch of the federal government, has the organization.

The co-operation of the brotherhoods of other Lutheran churches has been solicited. The movement has grown to large proportions and has stirred the Texas Lutheran Welfare Society to investigate the matter of securing a full-time Lutheran chaplain.

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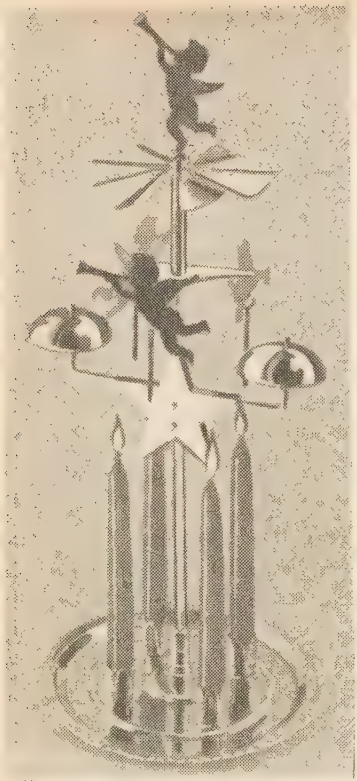

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Extra candles, 75c a dozen; 85c a dozen by

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(NM469) Silent Night
(NM477) I Heard the Bells
(NM455) On Earth, Peace, Goodwill Toward Men
(NM490) Hark! the Herald Angels Sing
(NM476) Everywhere, Everywhere, Christmas Tonight

15c each; $1.50 a dozen; $12.50 a hundred

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edited by R. E. Haugan

A collection of gaily illustrated Christmas topics, with full-page photographs of winter scenes and art reproductions in color. Appropriate for both young and old—a special Christmas remembrance for your friends, or for group presentation. 28 pages. With presentation envelope. **35c; $3.60 a dozen**

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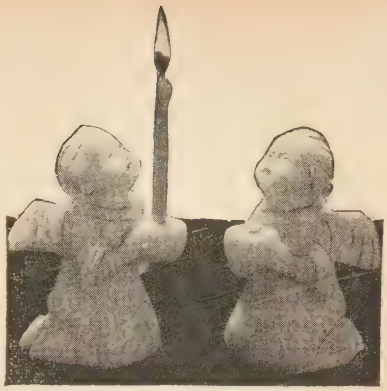
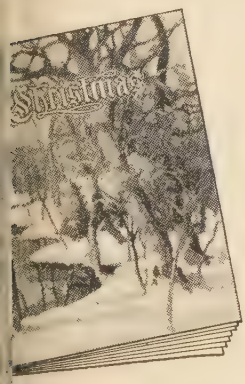
ttractive kneeling angel figurine and eholder makes an unusual and festive for the children's Christmas party. After uletide season, the candleholders can be at family prayers; or as ornaments in ild's own room.

figurine is made of white marbleoid d marble dust), and measures 2⅞ inches ght. **(NSC1001) 35c each; $3.85 a dozen**





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edited by R. E. Haugan

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PENNSYLVANIA:

Unique Ingathering Held

NORRISTOWN—St. Matthew's, K Church, in its annual all-German ice, had its in-gathering for the me of *Evangelische Kirche,* Kaisersla Germany, on Nov. 2. For year Kellers Church congregation has ered substantial amounts of clothin prepared hundreds of packages for ment. An offering of $175 was ad the gifts of clothing gathered durin week. Last year when St. Mat celebrated its 200th anniversary th gregation paid for the passage c pastor and his wife from St. Mat in Kaiserslautern to come to A for the anniversary.

PEACE, Tohickon, the other mem the Kellers-Tochickon parish, held dedication services on Nov. 9, after spent $9,200 on decorating in its nave

THE EVERETT MITCHELL Steward Life Award was presented to Harold ler of St. Paul's, Telford, on Nov. 2. C H. Esser of the Lutheran Laymen's ment, made the presentation. The is made for the demonstration of Ch stewardship in rendering valuable to the congregation. The young ma member of the Junior Lutheran La Movement.

ST. PAUL'S, Telford, reports anothe cessful preaching mission series Oct. Attendances averaged 175. The Rev. Dexnis, Philadelphia, was missioner.

A COMBINED CHOIR of 70 voices, senting members from nine congreg is currently presenting a concert of music in Zion, Zion Hill; St. John's, landtown; St. Matthew's, Kellers C and West Swamp Mennonite, near Q town.

PASTOR WALTER ZIMMERMAN has re the pastorate of Old Trappe Chur accept the pastorate of St. Mark's, mington, Delaware.

E WEST PIKELAND parish is vacant Pastor Robert Kiefer has been ac- d as a navy chaplain.

ov. 16 was the date of installation for Rev. Harold Artz, recently called from ator, Philadelphia, to Trinity Church, ertown.

ANSFIGURATION CHURCH, Pottstown, has l the Rev. Eugene B. Umberger, Had- Heights, New Jersey.

TER 32 YEARS of service to St. Paul's ch, Doylestown, Dr. Bernard Repass esigned, effective Dec. 31. The 50th ersary of his ordination was climaxed ne cornerstone laying for the educa- l building completed just recently.

E REV. HENRY M. KISTLER, St. Mark's, sburg, indicates there are now 100 ers in the children's choirs.

ACE CHURCH, Hatfield, has paid for its parsonage ($21,000) in three years, r William Fluck reports.

ROBERT M. HEIBERGER

CEASED

Ira F. Brame

ntral Pennsylvania Synod's oldest pas- he Rev. Ira F. Brame, died Oct. 22 in le, Pa. He was 96.

n near Heidlersburg, Pa., Nov. 12, he was graduated from Gettysburg ge in 1887 and from Gettysburg Semi- in 1890.

sequently, he served in West End ord County, Pa.), Lower Frankford berland County, Pa.) and for 10 years astor at McAlisterville, Pa. He retired 29 and became an active member of Church, Carlisle. His wife preceded n death in 1942.

viving are five children: Miss E. Grace , Carlisle; Mrs. Lucille Dietrich, Camp Luther F. Brame, Lemoyne; the Rev. d G. Brame, Mt. Union; and Mrs. yn Ulrich, Morrisville.

funeral service was conducted Oct. First Church, Carlisle, by Central lvania Synod President Dwight F. n, assisted by Dr. Harry L. Saul. was in Carlisle.

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in conclusion . . . . . .

THERE IS A FAMOUS BOOKSTORE where I used to notice that books about Christianity were always tucked away obscurely between the cookbooks and the advice for expectant mothers. I asked the manager about that. She shrugged her shoulders and didn't offer an explanation.

But a few years later when I was in that store, the manager showed me proudly that books on religion had moved up to a distinguished place in the front shelves. Of course I was aware that bookstore managers have gradually learned that, since the war, lots of people want books about religion.

The intellectuals ("egg-heads" is the official name for them just now) should have always been smart enough to realize that unless people are bound together by a vital faith, they are sure to break out into some sort of war with one another. If faith is lost, there can be nothing but savage banditry on the international level, intolerable competition between pressure groups within a national society, and neurotic instability among a vast multitude of individuals.

WHY SHOULD A NATION not aspire to conquer other nations—if we live on a strictly biological basis? If the individual is a temporary combination of molecules, soon to be permanently dissociated, then of course the race is more important than the individual, and the Nazis were right.

On the biological basis, there is no possible defense of democracy. It's a wildly spiritual idea. And why should a man be true to his wife, or any other man's wife, if he is merely a combination of random impulses of which the most recent is likely to be the most interesting?

Lots of people of the last generation were brought up in pious Chr homes, and then went to college learned some sociology and science many of them got the impression were obliged to cover up the fact tha had been so naive as to believe any about God. Christianity, they de was a stale and childlike escape problems that brave minds face i world without report to mythology

NOW, TO THEIR SURPRISE, the waking up to the realization tha Christian faith is the most imagi and also the most realistic conce life which anybody has ever know isn't a collection of facts about t It is a reading of the reality of h nature in its earthly environment. properly aware that humanity isn an escalator continually asce through the centuries but that there curable pride at the heart of huma sonality, and every new chapter out to the same conclusion—trage

But hope is never lost, because tians see the whole human story framework of eternity, with a Sa God grasping for his children in t determination to rescue them.

It's time that folks with brains s come to the conclusion that they yet something to learn about the a dealings of God with his children. they are learning. The evidence i people who buy books—and of c most people stop doing that after buy a television set—are paying these days for volumes describin Christian idea of life. We simple-m Christians aren't obliged to seem sc quated in our thinking these da Christians seemed 20 years ago.

—ELSON R

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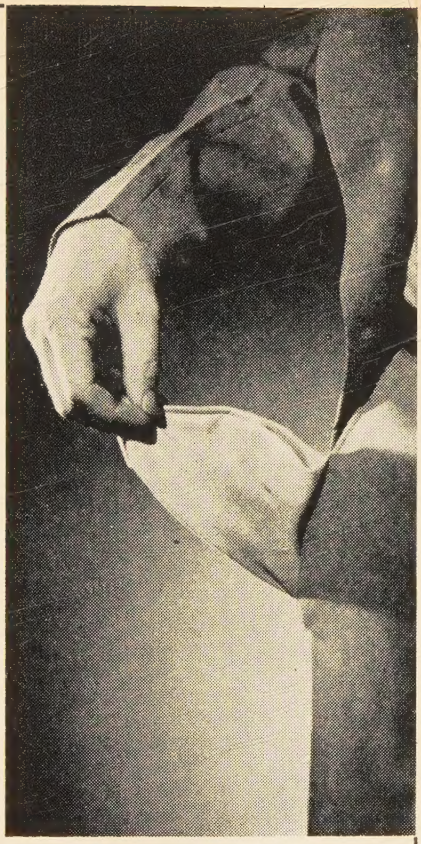

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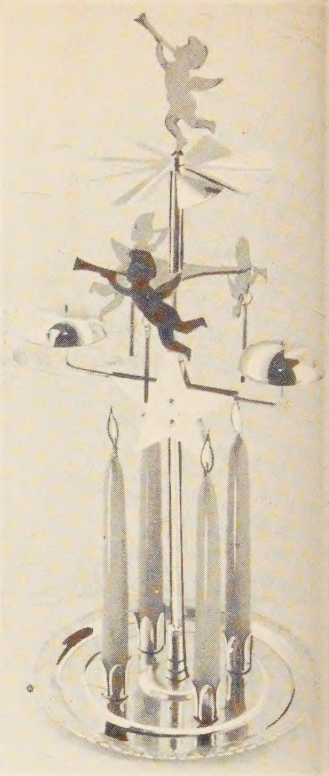

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